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MIRON WINSLOW, D.D.

FOR forty-five years MIRON WINSLOW has held an honored place among the Christian laborers abroad, connected with the American Board. After so long a time that name drops from the list. Mr. Winslow was born at Williston, Vt., December 11, 1789. He became hopefully a subject of renewing grace in the year 1809, at Williston, and united with the church at Norwich, Connecticut, under the care of Rev. Dr. Strong, on the 5th of January, 1811. He was then in business in that place as a merchant, but a desire to preach the gospel, with thoughts turned towards the missionary work, led him to commence a course of study with private tutors, and in 1813 he entered the Junior class at Middlebury College, Vt., where he graduated in 1815. He then pursued the three years' course of study in the Theological Seminary at Andover, and while there, in 1816, fully decided to become a missionary to the heathen if Providence should open the way. He was licensed to preach by the Londonderry Presbytery, at East Bradford, in June, 1818, and on the 4th of the following November was ordained at Salem, in connection with Messrs. Levi Spaulding, Henry Woodward and Pliny Fisk; Prof. Stuart of Andover preaching the sermon and Dr. Worcester giving the charge. On the 11th of January, 1819, he was married to Miss Harriet W. Lathrop, of Norwich, Conn., sailed with her and with Messrs. Spaulding, Woodward and Scudder, from Boston, on the 8th of June following, for Ceylon, and reached Calcutta, October 19. This was the first reinforcement sent to the Ceylon mission, which was commenced in 1816. On the 18th of February, 1820, Mr. and Mrs. Winslow arrived at Jaffna, Ceylon, and took up their residence at Oodooville in July of that year. There they remained, much of the time having charge of the female boarding school, for thirteen years. On the 14th of January, 1833, Mrs. Winslow was removed by death, and in the autumn following Mr. Winslow left Ceylon, with his three children, for a visit to his native land. While in the United States, he

prepared a memoir of his wife, a work of much interest and value, which was published in 1835, presenting not only an account of her character and labors, but a history, up to that time, of the Ceylon mission, of which she had been a highly valued member. On the 22d of April, 1835, he was married to Mrs. Carman, whose maiden name was Catharine Waterbury. With her he sailed from Philadelphia, November 16, 1835, reached Madras March 22, 1836, and after visiting Madura, proceeded to Ceylon. It was soon decided by the mission, in accordance with instructions received from the Prudential Committee, to commence a new station on the continent, (which soon became a distinct mission,) at Madras, with special reference to a printing establishment, and Messrs. Winslow and Seudder were designated to occupy that post. In pursuance of this arrangement, Mr. Winslow removed in August to Madras, which continued to be his station for the remaining twenty-eight years of his life. Dr. Seudder followed him to the new field in September of the same year, 1836.

After a residence at Madras of only about thirteen months, during which time she engaged with much interest in the missionary work, Mrs. Winslow died of cholera, and on the 12th of September, 1838, Mr. Winslow was again married, in India, to Miss Anne Spiers, whose father had been connected with the English medical service there. After less than five years of married life, and of abundant and judicious labors in the mission, this wife also died, on the 20th of June, 1843, leaving three children. On the 12th of March, 1845, Mr. Winslow married Mrs. Dwight, widow of the Rev. Robert O. Dwight, of the Madura mission. In January, 1846, she left India for the United States, hoping to regain her health, which was much enfeebled. Somewhat reinvigorated, she sailed again for Madras in October, 1848, but was ere long called to cease from her work on earth, and died much lamented, April 20, 1852. In 1856, with health seriously impaired, Mr. Winslow again visited his native land. On the 20th of May, 1857, he was again married, to Miss Ellen Augusta Reed, of Boston, and on the 12th of the following August sailed with her on his return to India, by way of England. They reached Madras early in 1858, and Mr. Winslow earnestly resumed, not only missionary work according to his strength, but also literary labor in which he had been long engaged, especially the preparation of his Tamil and English Dictionary. This great and valuable work was completed and published in the summer of 1862. Some notice of the work, and of the labor which for eighteen years Mr. Winslow had bestowed upon it, may be seen in the *Missionary Herald* for May, 1863. He received the degree of Doctor of Divinity from Harvard College in 1858.

Soon after his removal to Madras, Mr. Winslow was chosen by the Madras Bible Society a member of a committee for revising a Tamil translation of the Scriptures, and to this work, for many years, he gave much attention. The following statement, contained in the *Annual Report of the American Board* for 1850, indicates, to some extent, the amount of literary labor which he was then performing. "Mr. Winslow has spent four months of the year in daily meetings, four hours each day, with a committee of revi-

sion, on the historical and prophetic parts of the Tamil Scriptures, and the greater part of the remaining time, twice a week, with one of the members of the committee on the poetical books. When not thus engaged, he was occupied three hours daily with a moonshee, on the Tamil and English Dictionary."

In November, 1850, he announced that the printing of the new version of the Tamil Scriptures was completed, and he now devoted himself with renewed energy to the Dictionary, at the same time, as always, performing much of more directly missionary work,—preaching twice upon the Sabbath and often during the week, giving Bible class instruction to native teachers and helpers, lectures to church members, and catechetical or other religious instruction to the large number of children in schools connected with his station.

After the completion of his Dictionary, his health seemed to be seriously giving way. The reaction which his friends had feared came upon him, and he was obliged to be much of the time absent from Madras, hoping to recover strength in the more bracing climate of the hills. From an absence of this kind he returned to his home about the first of August last, having already decided to leave as soon as possible for the United States.

Respecting some of the last scenes in Madras, Mrs. Winslow writes: "With the assistance of Mr. Chamberlain (who kindly came to us in those last days) he was enabled to administer the sacrament of the Lord's supper, to baptize the little ones, and receive new members to the church. This was a trying and impressive season, as we felt it hard to sunder ties that bound us so intimately to the land of our love and adoption. On one other occasion he was enabled to ride out to the church, and address the church members and some English Christian friends, who had assembled to present a parting address to him. His voice at first was feeble, but it rose in strength and earnestness as he feelingly and affectionately gave to them his pastoral farewell. Some memorials of kindly remembrance were brought to the house, especially a neat copy of an English Bible, presented by the leading native Christians of the different religious societies of Madras. The Friday before leaving, we went to Royapuram and said farewell to the sweet home and to the kind friends among our native church, who quietly stood to bid adieu, hoping to see us again on our final leaving."

Dr. Winslow addressed a last letter to the Madras Missionary Conference, and a reply was made by the Conference, through its Chairman and Secretary, dated August 23, in which it is said:

The brethren feel that in you they lose one whose place can never be supplied. You are the oldest member of the Conference, have attended its meetings from its commencement, and have always taken the liveliest interest in its proceedings. More than this, they always felt that your long experience, and many years of earnest and devoted service in the cause of the Great Master, gave peculiar weight to your counsels; and the true spirit of love and kindness in which the words that fell from your lips were spoken, ever gave them an additional force and charm. You were always the foremost advocate of brotherly love and Christian union, and we felt that it was a privilege to have one who was so much respected by every

division of the church of Christ as yourself, to preside at our Annual United Communion and our Annual Concerts for prayer. When you shall have left, may it be long before the bright example which you have set us, of consistent walk and earnest perseverance in the Lord's work, is forgotten.

We cannot let this opportunity pass without acknowledging, also, the great debt of gratitude we, as Tamil missionaries, owe you for the excellent and elaborate Dictionary of the Tamil language which it has been one of the labors of your life to compile.

Dr. Winslow sailed from Madras, accompanied by his wife, on the 29th of August last, and as was announced in the Herald for February, reached Cape Town, South Africa, Oct. 20, and died there on the 22d of that month, having repeatedly said, during his last days, "Great is my peace." One who has been intimately associated with him, in the missionary work as well as in other ways, writes :

It will be felt throughout Southern India that, in the death of Dr. Winslow, one of the fathers of the missionary corps in that land has been taken away. In Madras, the civil, military and commercial metropolis of South India, he was brought in contact with almost every missionary who arrived from Europe or America. As the oldest laborer at the Presidency, his acquaintance was sought by all ; nor is it too much to say that he was *universally* respected, honored and loved. Much "given to hospitality," he entertained new comers with a simple but graceful courtesy, that greatly endeared him to many hearts. By nature refined, and with manners cultivated by intercourse with good society, he was in an eminent degree acceptable to the English officers, civil and military, and the *American* name was much honored in him.

Though rather below middle stature, he was a man of good presence and comeliness. With dignity he combined a cheerfulness and sprightly vivacity that made him a most agreeable companion, and he was so full of kindly efforts for the happiness and the good of others that it may be questioned whether he could have an enemy. Yet he was far from being a man of mere amiability. *Firmness* was one of his most prominent traits. Once settled in the determination to pursue a given course, he could not be easily moved from his purpose. What he undertook he accomplished. His labors attest this quality ; nor could a life-long endurance of the wilting sun of tropical India take from him his energy and perseverance.

The cast of his mind was practical rather than brilliant. As a missionary, a student, a preacher, an author, he was largely a *business man*. Methodical and accurate, he looked for results in connection with labor, and went to his work, whatever it might be, with the steady air of one who had a work to do. Day by day, and year after year, while a whole generation fell by his side, he continued teaching and preaching,—in school house, church, zayat and the public highway ; writing, translating, compiling ; giving time for Tract Society and Bible Society, and also managing the finances of his own mission and acting as Agent for inland missions. It was only an unflinching industry that enabled him, in such a climate, to carry on these many efforts, and yet secure time for hospitality, exercise and devotion.

Dr. Winslow was much aided by an even temper, united with a strong and sound constitution of body as well as mind. His habits were regular and his mode of life simple. Rising at a quarter before five o'clock, he was accustomed to exercise, on foot or on horseback, for three quarters of an hour just before and after sunrise. Returning, he was alone until the breakfast hour. After a cheerful meal and family

prayers, he visited his schools, opening them with reading and prayer. Coming again to the house he received the calls of his native assistants, and of others who might desire counsel, instruction or information. Then turning to his desk, he was occupied for several hours with his Hindoo moonshees, or his Bible Committee, upon translations. Dinner was followed by attention to the details of station and mission work, letter writing and study. Towards sundown, out-door duties were resumed,—visitation of schools, zayat preaching, calls upon strangers or resident friends, or a drive upon the beach for refreshment. An early tea was ordinarily followed by attention to the accounts of the mission and correspondence, varied by attendance upon committee meetings or social religious services.

His spiritual life tallied with the outward. An even, cheerful faith, found expression in a constant readiness for any good word or work. Schooled by many afflictions and bereavements, his rest was on God. Kindly and catholic in temper, he was ever ready for fellowship with any who loved the Lord. Spiritually minded, he was always on the watch for opportunities to lead souls to Christ. Rarely does the world see a more beautiful illustration of the power of Christianity to pervade the life of man with love.

Another who has been a fellow laborer in India testifies :

The missionary life of Dr. Winslow has been eminently distinguished in several respects. It was extended far beyond the ordinary term. Though in a land where the pestilence walketh in darkness, and the destruction wasteth at noonday, of him it has been literally true, that a thousand have fallen at his side, and ten thousand at his right hand, whilst it came not nigh unto him.

It was also distinguished by the amount of literary labor which he performed, all of which was connected, more or less directly, with his great missionary work. Soon after he had acquired a sufficient knowledge of the vernacular, he prepared a number of religious tracts for circulation among the heathen of the Tamil country, which continue to be printed and distributed still, not in Ceylon only but on the continent, and have been the means of great good. To the translation and revision of the Scriptures he devoted patient, persevering, unremitting thought and labor, and for many years was Secretary of the Revision and Publication Committees of the Madras Bible Society. He has rendered a great and enduring service to Tamil literature, and thus, indirectly indeed, but not on that account less really and notably, to the cause of Christ among that people, by the preparation and publication of his Tamil and English Dictionary. It was issued from the press in 1862, at which time he wrote in the preface, "It is only by the special blessing of God that it has been concluded. At the feet of Jehovah Jesus it is humbly laid. To all missionaries among the Tamil people it is respectfully dedicated." Next to the Sanscrit Lexicon of Prof. Wilson, it is doubtless the most elaborate and complete dictionary hitherto prepared of any of the Indian languages.

In still other respects was his missionary life notable. From the character of his piety, which was warm, earnest, practical; from his excellent judgment, his gentle and affectionate, yet dignified and courteous bearing; from his conscientious, persevering application to every duty; from his habits of punctuality, precision, and order, he was "facile princeps" among the missionaries of all societies in Madras. Wherever grace, gentleness, caution, prudence and delicate courtesy were required, he was always selected. By Europeans and natives of all classes, by Christians and heathen, he was loved, esteemed, and venerated, and he will be long remembered in India.

LETTERS FROM THE MISSIONS.

Dakota Mission.

FORT THOMPSON, ON THE MISSOURI.

LETTER FROM MR. J. P. WILLIAMSON,
JANUARY 5, 1865.

THERE will be found, in the statements of this communication, some things which call for gratitude, in connection with much which will awaken painful emotions. A sad fate is that of "the poor Indian."

The Church.

At the commencement of a new year I write to let you know of our condition and the progress of our work. During the year just ended, God has blessed us with a good degree of health, as well as the Indians with whom we are laboring. Compared with the year immediately preceding, the mortality has been very small. God has also ministered to us in spiritual things, and caused his followers to pursue their onward course even through tribulation; and he has to some extent given his converting grace. At a communion season just held, five persons were received to the church on profession of their faith, and in September, nine were received. The members under our immediate notice have generally maintained a very consistent Christian character, and we have had good evidence that many of those who were absent were exemplifying faith in Christ. For all these things we praise God, but there are also dark spots, where we have to mourn the outcropping of sins unsubdued.

Temptations and Trials.

The situation of these Indians is now, in many respects, unfavorable for persons just commencing a Christian life. The majority of them cannot obtain a livelihood here, and so are compelled to wander away, where they have no reli-

gious instructors, and still worse, in most cases, where they come under very strong temptations. Of 225 members on our church roll, about one-third have not been here for nearly a year; another third have been here but a few days at a time, once or twice; and a part of the other third have often been away.

About half of those absent visit the white settlements and forts adjacent. These come under the strongest temptations from profligate white persons; and I might almost say there are none but profligates among the soldiers who now occupy the nearest forts, or in the white settlements adjacent. I am reliably informed, that more than half of the company of soldiers at this post are outside the stockade every night, for illegitimate purposes—of course in the Indian camp. And bad as it is here, it is much worse at the posts where there is no missionary station. Literally there is no Sabbath in most of the white settlements. I have repeatedly known our Indians to throw up engagements to labor because the white men wanted them to work on the Sabbath.

Those who wander off to the prairies are subject to fewer temptations, but they generally come in contact with heathen Indians, and without spiritual guides are in great danger of giving way to some of their ancient customs. Some wander away so far that we know not what becomes of them; but now and then we hear that there is a worshiper of God among some far distant tribe; and of others, we learn, indirectly, that they have given up their faith.

Faithful Elders.

Of the eight elders on our roll, five are out on the prairies, (one of these was a scout the past summer,) two are with us at this place, and one has gone down to the white settlements. I am much

pleased with the conduct of these elders, seven of whom were among those who returned from Davenport last spring. Wherever they go, even out on the prairie, I hear a good report of them, as holding up the banner of the Lord Jesus.

Our work among the Yanktons has not proved as successful as we hoped, because the Indians were compelled to leave for the want of food. For that reason I have not thought it worth while to visit there, and I have not heard much from Mr. Cunningham. His helper, Tapotatanka, returned in November, as the people had all left and he had not the means of following them with his family.

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LETTER FROM DR. T. S. WILLIAMSON,  
JANUARY 25, 1865.

DR. WILLIAMSON writes from Davenport, Iowa, where he had been for several weeks, in regard to the Indians still in prison there. From among these prisoners, it will be seen, he hopes that some may be raised up to be efficient helpers in the missionary work among their own people, and feels that unless this can be done, there is little light for the Dakotas. As a people they are likely, otherwise, very soon to perish. His statements in regard to continued evidence that there has been a true work of the Holy Spirit among them are very gratifying.

*The People Passing away.*

Considering how few books we have in the Dakota language, it seems to me doubtful whether we can give that training to young men who know no other language which would fit them to be religious teachers among their own people. We must, however, make the trial soon. If we succeed, the Dakotas may continue to exist as a people until they shall be fitted to mingle with and become a part of that mingled mass composing our nation. If we fail, most of them, from present appearances, must soon perish utterly. Not less than four-fifths, probably seven-eighths of the Dakotas are and always have been wanderers, entirely dependent on the chase for a

subsistence. These are now pressed on all sides by a white population, and driven from those regions where they were accustomed to stay and winter, and where they could get other game when the buffalo were too far off. Nothing but the gospel, and that given to them speedily, can save them from annihilation.

*Who will Preach the Gospel to Them?*

There is, at present, no probability of white men learning their language, and preaching to any considerable number of them; and before Indian boys can be taught English and fitted for preaching, very many of them will pass away. This is what makes it so vastly important that we do all we can to instruct the men now in prison. My son, in a recent letter on this subject, writes that from among the prisoners we must look for our first native preachers to the Dakotas. This appears evident to me also.

*The Spirit's Work among the Prisoners.*

The greatness and excellence of the work of God's Spirit among them, two years ago, was never more manifest than now. Owing to their being required to do so much of the labor about the camp, the facilities for teaching them are not quite as good as they were the last year, but still they are far better than we ever had, or are likely to have, for teaching Dakota men out of prison. At least thirty, who could read and write, have been released and sent away from here; I suppose about as many of those who have died here could read; and including those brought here last summer, I think there still remain nearly two hundred readers in prison. I suppose as many readers and writers have been made among the prisoners, in less than two years, as were made by our mission in the twenty-seven previous years, and more converts; and having received a deeper baptism of the Holy Spirit, they will probably be more active in spreading

the gospel among their people than our previous converts.

Mr. Riggs has probably mentioned to you the admission to the communion of the church, when he was here in September, of twenty-seven of those brought here last summer,—just one-half of the adults brought at that time. Since my arrival I have received three others. Four of these thirty are sisters, all daughters of one of our first female converts at Lac qui Parle, who, being in feeble health, died as soon as she heard that her people were warring on the whites, in 1862. Three of these were baptized in infancy, the other was grown up before her mother's conversion.

#### *Letter from Mr. Cunningham.*

Mr. Cunningham wrote from Greenwood, January 15, that opposition had arisen, from Roman Catholic influence, to his school, which had for a time been promising. The head chief now there, and his interpreter, are said to be Romanists, and there are also French Romanists who have Indian wives, and have much influence with the people. For the present, the school is suspended; but he hopes that circumstances, and the feelings of the people, will be more favorable in the spring or summer.

#### *Gaboon Mission—West Africa.*

LETTER FROM MR. WALKER, NOVEMBER 22, 1864.

MR. WALKER briefly refers, in this letter, to several matters of interest. His view of the work and prospects of the mission is cheerful, but he calls again for the help so much needed if that work is to be vigorously prosecuted. It will be remembered that the brethren now at the Gaboon have been long connected with the mission,—one twenty-three, one twenty-one, and the other near seventeen years,—and can hardly expect, in such a climate, a much longer continuance of health and strength. It is reasonable that they should, as Mr. Walker says, "long to see the face of a young man who may be prepared to carry on the work." The Prudential Committee desire to find, and send out, suitable men for the place. Are there not those who should consider themselves

called, in the providence of God, to engage in such a work for Africa's redemption?

#### *Collision between Natives and the French.*

There has been a collision between the natives on the Olomb' Ompolo, and the French authorities. Seven natives were killed, and one Frenchman. What will be the result I cannot guess. The difficulty arose from the seizure and plunder of an English boat, and a defiant refusal of the natives to give up either boat or property. The authorities seem in earnest to do right, and to require others to do the same.

#### *Mission Prospects—Help Needed.*

There have been some obliquities in one or two of the members of the church recently. One of the cases may cause us much trouble before it is settled, but the trouble will be only with the individuals. It may result in excommunication, but there are others who are asking for admission to the church. Three or four are hopeful.

The man whom we sent to Cama, to take charge of the premises given to us by Mr. Du Chaillu, seems to be doing something. Mr. Preston received a letter from him yesterday, which you ought to see. I could write you a little volume about our boys that might interest some, but the want of time is the great hindrance. I begin to feel the infirmities of age creeping over me, and long to see the face of a young man who may be prepared to carry on the work here. You will ask whether there may not be some here to do it. Want of inclination, and want of some other things, will probably make that very doubtful. At any rate we want a man, or two men, to begin their preparation. I am fully confident that there ought to be a white man stationed at Cama, as soon as the proper person can be found. The expense of commencing there will be nothing. The health of the missionaries here has been such of late as to encourage us to ask for more.



*Small Pox—Opposers.*

Since writing you last, we have been very much relieved by the receipt of vaccine matter, which is working well. The small pox also, of itself, has diminished. Indeed we have heard nothing of it for two weeks past.

There is in many persons here opposition to our work. One man will flog his slave for coming to converse with me about the slaves, but every Sabbath he is at church. With him it is pride, lest his slaves get into the kingdom before him. Another opposes for another reason; but in spite of all these things the work goes on. I might say much of the influence these slaves are exerting. It is principally for good, but in a state of society like this there is little of unadulterated faith and love, and you may see many things that look dark. Compared with your light it is darkness; compared with their former darkness, it is light, radiant and cheering.

*Zulu Mission.—South Africa.*

LETTERS FROM MR. GROUT, OCT. AND DEC., 1864.

*Death of a Native Christian.*

MR. GROUT, feeling himself a deep interest in the case of conversion, and Christian life and death, here reported, does not doubt that those who send missionaries abroad, for the purpose of effecting such moral changes, will be glad to see the evidence thus afforded that labor is not lost.

We have just been called to follow Ukalo, one of our church members, to the grave. He died in the prime of life, ranked among our most important members, and I am sure our patrons will be interested to know something about him.

Ukalo might have been seven years old when I first saw him. He appeared at my door, held by the hand of his mother, then a stranger, her countenance indicating deep sorrow as she said to me: "Teacher, I am in distress; let me tel

you. For some time our neighbors have been trying to put my husband to death, accusing him of witchcraft; and two days ago, at evening, two men came to our house saying that I, with my children, must go to a place where a doctor was to show by his art who in the neighborhood was a wizard. My husband was already there. I told them to go along and I would soon come; but when they had gone, feeling assured that mischief was intended, instead of following them I took my two children and went into a bush not far from my house, where I spent the night. As soon as the morning dawned I saw men go to our kraal, drive away our cattle and carry away our property, which assured me that my children had been made fatherless and I a widow. What to do I knew not, for by our customs, if a man is shown to be a wizard, no one may pity or show mercy to his wife or children. Hence I feared to see any body, and remained in my concealment all that day, the following night and this day, when I had become very weak from fasting and my children were almost dead with hunger. In this my distress I remembered to have heard it said there was a missionary in our neighborhood, and that missionaries were men of mercy. In a moment I arose, left the little daughter, about four years old, in the bush, while I could walk five miles to the station, and with this my son I come to you. Are you merciful to outcasts, as I have heard?"

As soon as I had fed the mother and son, she asked me if I would allow her to go and bring her daughter also. When she had brought her, she came to my door with both children and said, "Teacher, you have saved us. I and my children are now yours; do with us as you please."

Of course my greatest pleasure with reference to them would be to bring them to Christ. They were all soon under a course of instruction, and one after another they were all brought into the church, on evidence of their belief

in the Saviour. Now, while the mother and daughter are still with us, in good standing in the church, Ukalo, as we have no doubt, has gone to his rest. He was received into our church April 6, 1851, and since that time he has been a consistent Christian. We have but few, if any, who have been better members of our community, or better church members, and I think we have no family that showed a better state of civilization than Ukalo's. He has left a widow, two daughters and one son, as fine children as we have.

Ukalo is dead, but death found him prepared. I was away from my station the week he died, but those who were with him state that he repeatedly spoke of his trust in Christ, and said that death had no terrors for him. He had an unwavering belief that death would but take him from a world of sin and translate him into a state of spotless purity and happiness; and leaving messages for his wife, children and friends, he quietly yielded up his life to God who gave it.

#### *Review of Thirty Years.*

In another letter, dated December, 1864, Mr. Grout presents the following statement of progress and success which he has been allowed to witness at his station among the Zulus, and of his feelings in view of his missionary life.

Thirty years ago this month, in company with five other missionaries, I left Boston, under instructions to go to the Zulus of south-eastern Africa, explore, and if possible establish a mission among them. Nothing was then known of the Port of Natal, or of the Zulus, except that they were a nation of inveterate heathen warriors. It was supposed that Natal was as unhealthy as other portions of the African coast. Indeed every thing about our mission was so unpromising, that somebody called us fools, and on a wild goose chase; and indeed, as I now look back to that time and our prospects, I confess that, as to myself, the only promising thing in the case was a

burning Christian zeal in my heart, every moment fed by a belief which did not admit of a doubt that God had called me, fitted me, and sent me on that mission. My origin was so obscure, my education so poor, my intellectual powers so common, that, as I say, I had not the slightest confidence of success on any ground except a Christian zeal, kept constantly alive by an unwavering confidence that God had called and sent me. Even eleven years of labor without a particle of success in converting men to Christ, did not raise a doubt as to God's having called and sent me.

At length, in 1845, eleven years after we had embarked in our work, I had the pleasure of baptizing my first convert. My present station is the fourth one I had selected and built upon, having been driven away from the other three. Now, at the end of thirty years, I find myself at a mission station which has seventy-three members in the church, in good standing, who are a part of a Sabbath congregation numbering two hundred and fifty; one hundred and forty-five of whom are Sabbath school scholars, and sixty-eight of whom are day school scholars. Our house of worship has been erected by the avails of sugar-cane which the people have grown. It is built of burnt bricks, roofed with galvanized sheet iron, floored with boards, and the walls plastered with lime on the outside. It is seventy feet long and thirty-five wide. Our people have also erected forty upright houses of their own, some of them as large and as good as civilized people live in.

Thinking sugar-making a good business for the people, I encouraged them to commence growing canes a few years ago. The Governor of the Colony, wishing to encourage them in that business, put up a mill at the station to work up the canes, and manufactured all they gave to erect the chapel, without charge.

Looking around me now, at the end of thirty years, instead of being altogether among the heathen as I began, I find

myself in an English colony, and though on a native reservation, I have civilized neighbors, and indeed my own people have taken a long step both in civilization and Christianity. If I went out thirty years ago on a wild goose chase, I have indeed caught my goose. If I was a fool in the eyes of some men, yet called and sent of God, as I then believed, I have lived to see, in this work of God, a hundred fold more done than I ever dreamed that I might effect in a long life. And if I have suffered all that missionaries do in ordinary missionary work, I can cheerfully say I have suffered far less than I anticipated, and enjoyed a hundred fold more than I expected. Every promise of God has been abundantly fulfilled to me, and I would not to-day, for time or eternity, change situations with my most gifted classmates.

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#### Canton Mission—China.

LETTER FROM MR. VROOMAN, OCTOBER 6, 1864.

#### *Excursion up the North River—Favorable View of the People.*

THE first part of this letter is dated at Shau Chau Fu City, which Mr. Vrooman states is "over two hundred and fifty miles from Canton." He was taking the excursion up the river, with his family, for the double purpose of preaching and distributing gospel truth, and affording Mrs. Vrooman some much needed recreation. They had been twenty days in reaching that place, and were intending to proceed about sixty miles further, to the last place their boat could reach, near the head waters of the river. Our brother writes:

I have my assistant with me, and we have held service every day with the boat hands, of whom there are over thirty. We have also preached and distributed books at nearly all the towns on our line of travel. The towns on this North River are not so numerous nor so large as those on the West River. This is my first trip to this place, and I have not yet learned what towns or villages

may lie back, a short distance from the river. I conjecture, from the general arrangement of the hills or mountains and valleys, that the number of such villages is not small, and also that this would be a fine field for missionary labor. The time, I trust, is not distant, when we shall have churches in this region, hitherto so much neglected, for want of men and means. I meet men almost every day who recognise me and call me by name, having seen me at our chapel in Canton. Such men uniformly treat me as a friend, or at least as one in whom they feel some interest. Perhaps I take too favorable a view of the character of these country people. I do not believe that they are by nature any more prone to evil than the people of New York or New England, and not so much so as many in the older states of Europe. A Christian education, the renewal of their hearts by the Holy Spirit, and a Christian literature, would make them superior to any class or race, except the better stock of Anglo Saxons and the real Americans. There is no danger that labor expended here will be lost because the race is fading away. The world does not furnish a more vigorous stock of human beings than are to be found among these hills and on these rivers. As I write, my mind rests on an old man in a boat near us, who has his great-grand-child near him, and large enough to labor, yet the great-grand father is still hale and active. Such cases are not rare.

#### *Reasons for Want of Success.*

One reason why so little apparent effect resulted from the early labors of missionaries at Canton was the enormous disproportion of the effective force employed to the work to be done. The most concentrated efforts were still more diffusive than they possibly could be on an island, or in a small place. But this was not the only obstacle the early laborers in this field had to contend with and overcome. In the scale of human

influences they were as a mite balanced against a mountain. They were really *one man opposed to a hundred millions*. Only by having truth in their hearts and God for their support and defense, could they stand firm, much less advance against such fearful odds.

#### *Prospects.*

The great battle for the entrance of God's truth openly and undisguised into China, was fought and won at Canton. This fact is recognized by the people here, and opposition, as a systematic thing, has ceased; though individuals and small local clans, under the influence of some evil minded man, may still, as in America, oppose the spread of the truth. The battle fought here has opened the Empire for the introduction of the gospel; but in no other part of the Empire, so far as I can learn, do the people feel so clearly as here, that there is to be no more systematic opposition to it, and to the freedom of intercourse with foreigners. I have abundant evidences of this every day. I expect to call upon the officials of this city on the morrow, and shall probably be treated with respect, simply because I am a teacher.

#### *Lok Chang—The North and the South of China.*

After an interval of eleven days, Mr. Vrooman resumes his letter at Lok Chang, and soon adverts again to encouragements for missionary effort, expressing his opinion in favor of the southern rather than the northern portions of the Empire as a field for such effort.

We have now been one week at anchor at this department city of some thousands of people, and surrounded on all sides, at short distances, by flourishing villages of farmers, cultivators of tea, sugar cane, &c. For several days the people vindicated their character as "having no curiosity" by swarming in crowds wherever they could get a sight of some one of us. As I write, and in fact from morning to night, there are from

twenty to fifty lads and men standing in the water, as near our boat as they can get without swimming, in order to get a glimpse of some of us as we pass about. They are civil and well behaved, and give us no annoyance; so we are quite willing to allow them to gratify a laudable curiosity, which we find wherever we go in the country. I would like to take some of the *wise men* that have written about China, and let them see a little of the country and a few of the people, after which, if they thought proper, they might write that, "China is a good place to leave;" but I think no sensible man would understandingly write it. China is by no means perfect; if it were so, my work would be elsewhere; but it is a grand country. It is emphatically a missionary field,—a field in which a golden harvest of souls will be reaped ere long for the Saviour, if the churches do their duty.

There would be no difficulty in our planting a mission here, if we had men to work it. There is evidence, which grows more clear every day, that the south of China is the more hopeful field, notwithstanding the rush of men to the north. No less than three men, who are acquainted with both parts, have told me that this was the best field for missionary labor, and I have never heard any testimony to the contrary. The early success at Amoy and Fuh-chau is no evidence in the case, for there were peculiar causes operating then and there, not found since or elsewhere, which gave the missions a start, and furnished them more native helpers than we have had in the south. But all the missions that have maintained an effective force at Canton are, through their schools and other channels, bringing out quite as good native helpers, who will ere long make their influence felt in all this region. Not less than ten good locations, at influential points, can be found between this place and Canton.

## Ceylon Mission.

## STATION REPORTS.

SEMI-ANNUAL reports of the stations in Ceylon, to October 1, have been received. They do not contain much that is new, or of special interest. Mr. Spaulding, (Oodooville,) reports the admission of six persons to the church, but says, "heathenish marks and heathen dances have considerably increased." Mr. Howland, (Batticotta,) mentions four admissions to the church at that station. The circumstances in some of these cases were specially encouraging. Two of the persons received were pupils in the training school. Efforts had been made to secure a native pastor for the church at Batticotta, but thus far no candidate had been fully agreed upon. Mr. Sanders states that the number of pupils in the training school is now 21, of whom 16 are communicants. Twenty of the village schoolmasters had recently attended, for six weeks, a special course of lectures and instruction for their benefit, at the school. Mr. Sanders was aided in this effort by Mr. Howland and Mr. Rice; the teachers "seemed to be earnestly seeking improvement," and good results are confidently looked for. Mr. Hastings, (Manepy,) mentions "a few cases of persons desiring admission to the church." Mr. Quick, (Panditeripo,) had admitted four to the church on profession of their faith, and five by letter from other churches. There were "a few inquirers after the truth." Mr. Smith, (Oodoopitty,) reports labors much interrupted in his field by the prevalence of the cholera, of which many persons had died; but he says: "all the members of the church, and all connected with us, were kept in safety." To some extent, the people had been moved, by the pestilence, to increased zeal in the service of their idols. The catechists had visited 846 houses, conversed with 2,687 persons, and distributed 500 tracts. Mr. Hunt, native pastor at Chavagacherry, laments the death of an excellent deacon of his church, of whose character both Mr. Hunt and Mr. Sanders speak in high terms. Mr. Asbury, native pastor at Navaly, is not permitted to report any additions to the church, and is constrained to say that the members do not seem to advance in holiness, that the weekly meetings are not well attended, that the people about him are much given to intemperance, and "the Roman Catholic community is more benighted than the heathen."

Several of the letters mention Bible meetings, and tours in the service of the Bible Society, by missionaries and native helpers, during which many people were addressed, some perhaps for the first, and it may be also for the last time, upon the claims of the Bible and the great truths of Christianity. On one occasion, on the average ten persons daily were employed in this work, in the Chavagacherry field—Mr. Sanders, Pastor Hunt, catechists, teachers and pupils in the training schools—for nine days, during which time 1,228 houses were visited, and 3,200 adults were addressed. An interesting tour was made in June and July, by Messrs. Sanders, Hastings and Hunt, with two catechists and one teacher, the eastern Ceylon, (Batticaloa and Trincomalu,) during which 750 houses were visited, and 3,265 adults were addressed.

## Persian Mission.—Persia.

## LETTER FROM DR. WRIGHT, NOVEMBER, 1864.

It has already been announced, that the missionary company who left the United States in June last, returning to Persia, reached Oroomiah in September. This letter from Dr. Wright gives expression to some of his feelings on again reaching his field, and in view of changes which have occurred and the present condition and prospects of the work there.

*The East and the West.*

The 28th of September—the day of our arrival from America—we can never forget. Our long journey was safely over, and we were again in our field of labor, gladly welcomed by the missionary families and native brethren, with invigorated health. We reached Trebizond, from New York, in twenty-five days of voyage and travel, but from Trebizond to Oroomiah we were thirty-three traveling days; the former distance being 7,000 miles or more, and the latter only 600. Such is the difference between the East and the West, in spiritual as well as in material progress. But the wave of western civilization is moving eastward. Teheran, the capital of Persia, is now in telegraphic communication with all the great capitals of Europe,



and also with Bombay, India. The Shah communicates in the same way with his army on the north-eastern frontier, and with most of his governors in the provinces.

#### *Joy and Sadness.*

The joy of our arrival was much alloyed by the numerous deaths which had occurred during our absence, among both our Nestorian and Mohammedan friends. It was painful to witness the vacant places of so many with whom we had held friendly converse in former years. But of most of our Nestorian friends who had departed, we have a good hope that they slept in Jesus. I was sadly impressed by the marks of sorrow on many Nestorians, occasioned by sickness, poverty and famine. Their lot is a hard one, and calls for the tenderest sympathy. It would be a satisfaction to be assured, that though their outward man perish, their inward man is renewed by day.

#### *Religious Prospects.*

Of the work of the Lord I have not seen enough yet to enable me to speak with confidence. The Monday following our arrival was monthly concert, when a large body of native brethren assembled, as is their custom on that day. It was pleasant to unite with them again in prayer and praise. In the evening, several young men were ordained to the work of the ministry. The native helpers in the city and surrounding villages have long been in the habit of meeting every Saturday afternoon at each other's houses, for prayer and Christian conference. Three of these meetings I have had the pleasure of attending. They were seasons of spiritual profit to the helpers, and I found it good to be with them. The same practice prevails in other parts of our field.

Two Sabbaths I have been in the village of Geog Tapa, one of which was a communion Sabbath. It was an occasion of tender interest. The brethren

there are walking in harmony, the truth is prevailing over error, and the old superstitions are fast dying out. For several years, the daily service in the church, in the ancient Syriac language, has been discontinued, and the communion is no longer administered to any except the hopefully pious. The leaven of the gospel, in a sense, thus pervades the whole lump.

The pocket edition of the Syriac New Testament, printed in New York by the American Bible Society, is much admired by the people. The prospect now is that many copies will be sold, though, on account of the poverty of the people, our books do not find as ready a sale as we could wish.

#### *Encouragement from America.*

We are greatly encouraged by the intelligence that you closed the financial year of the Board without a debt. Verily it is of the Lord, and we praise his holy name. We ought surely to labor and pray with a firmer confidence in his power and readiness to bless our efforts in the cause of Christ. As the hearts of Christians in our native land are in his hands, and he disposes them to give freely to advance his cause, so are the hearts of these multitudes in Persia in his hands, and he can turn them as the rivers of water are turned. The Lord helping us, we will try to labor and pray in the exercise of a more simple faith, for verily our God is faithful and good.

#### *Western Turkey.*

#### *CONSTANTINOPLE.*

LETTER FROM MR. HERRICK, DECEMBER 15, 1864.

#### *Ahmed Agha at Liberty.*

It will be seen from this letter, that the active persecution of Christian Turks appears to have ceased for the present, and that there is ground for the hope, that recent adverse movements will result rather in the furtherance of the cause of truth.

The two months' exile in which Ahmed Agha's three months' imprisonment ended have now passed, and he is again abiding in peace with his family, in his own hired house in the city. About half of the period of his absence has been spent at Rodosto and about half at Adrianople. At both places he has conversed freely with Christians and Mohammedans, and I trust has done good. It is a singular phenomenon, surely, for a Christian Turk to be sent away by a Mohammedan Government, on account of his espoused faith, and then left free to be an apostle of that faith in provincial cities.

At Rodosto, indeed, Ahmed was seized, and with much indignity on the part of the local Governor committed to prison. All access on the part of friends, and even food and the usual and necessary blanket (*yorgan*) were denied him. A telegram from the Protestant Armenian pastor at Rodosto gave us this painful intelligence, which was at once communicated by Mr. Washburn, in Sir Henry Bulwer's absence from the city, to the English charge d'affaires, who acted promptly in the matter. The Porte, by telegram, ordered Ahmed's immediate release, and called the overzealous official at Rodosto to account for his unwarranted interference.

This prompt and satisfactory action on the part of the British Embassy, so different from that of which we have had occasion to complain during the past summer, is doubtless due to this, that at length England is awake to the fact that Turkey has, of late, been proving unfaithful to her engagements relative to religious liberty, and that in this crisis, her own representative is undoing the best work of his illustrious predecessor. Once awake to this fact, the English Government and people demand that Turkey shall adhere to her promises. What we now need and hope for is the strong endorsement and urgent enforcement, by the English Parliament, of Earl Russell's latest positions.

Ahmed was treated with the utmost kindness by the Governor of Adrianople, who told the head of the Protestant community there that he should be entirely unmolested, and free to go where and act as he pleased, and should be provided with money for his journey when he should leave for Constantinople.

### *Bearing of Recent Movements.*

Mr. Herrick proceeds to make some remarks in reference to the bearing of events of the past few months upon the work for Mohammedans, and says, among other things:

1. Notwithstanding the timidity of those Turks who have, more or less regularly, come to our houses and religious services; and notwithstanding the seeming check put upon our work here; it is evident both that there has existed, for some time, among the Turks, more of an awakened, unsettled and inquiring spirit in reference to religious truth than has appeared on the surface, and also that this spirit has been only temporarily hushed, not silenced, but rather in reality strengthened, by the great stir which has been made by the Government. Furthermore, information from various points in the interior shows, contrary to our fears, that this violent and public action of Government has rather strengthened than weakened the cause of Protestantism throughout the country. It is seen that any thing which can occasion so great a stir must be a formidable power.

2. In view of what has occurred, and of the whole course that events have taken, it may I think be fairly and confidently asserted, that the course which we have adopted, whether in our preaching, in conversation, or in our publications, i. e. the conciliatory method,—the uncontroversial presentation of the doctrines and truths of the gospel,—is the wise course, and the one likely to produce the most fruitful and the most permanent results.

3. It is evident that our laboring force, devoted to this department of work, ought at once to be strengthened.

Mr. Herriek presents reasons for this last remark, and expresses the earnest hope, "that the Prudential Committee will find themselves able to give timely and successful consideration to the subject."

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LETTER FROM MR. VAN LENNEP, JAN.
6, 1865.

HAVING returned to Smyrna, after an absence of four months in the interior, Mr. Van Lennep found himself much pressed with business and had very little time for writing; yet he felt that occurrences narrated in this letter should not be unnoticed.

Persecution at Magnesia.

A few weeks ago, I sent my faithful servant on business to Magnesia, a large city, some twenty miles east of this place. We have had a colporter there during the summer, who has met with considerable encouragement, has sold a good many books, and has held important conversations and discussions with Armenians, Greeks and Jews, and particularly with Turks. There is a great deal of bigotry in the place, and he was repeatedly threatened with violence. Whenever he went into the market, to purchase food or any thing else he needed, he was loudly reviled and insulted by a set of Armenian rowdies, who were growing bolder every day. Takoor never answered them a word, and they interpreted this as an acknowledgment that they could do what they pleased, for he had no protector. Moreover, no inhabitant of the place ventured to acknowledge any conviction he might entertain of the truth of evangelical doctrines, and the enemies of the gospel loudly boasted that Takoor was alone in his Protestantism, and would remain alone as long as he abode in Magnesia. When Carabed (my servant) arrived there, took up his lodgings with Takoor and was constantly seen with him, these men were exceedingly angry, and rained

down every kind of threatening upon them whenever they appeared in public. Meanwhile, those who had been interested in the truth withdrew, and the door of usefulness appeared to have been closed.

Personal Violence.

Things went on thus during Carabed's residence in Magnesia, to the eve of his departure. That afternoon he went into the market with his companion, to make some necessary purchases for the journey. They were as usual assailed by Armenian rowdies, with every kind of opprobrious epithet and insult, and replied never a word. But Carabed thought, as he would leave in the morning, he ought to say something as a mild reproof for the conduct so long silently endured. He turned round and asked: "What right have you to call us by such names?" This mild expostulation was all their enemies were waiting for. More than fifteen rushed upon them as if by agreement, threw them down into the mud, struck them and stamped on them to their hearts' content. Carabed, who is strong, and naturally offered greater resistance, was badly hurt on the head, so that the blood flowed freely from his mouth and nose, and did not entirely cease to flow for several days. Takoor received a blow on the eye, which swelled and was extremely painful. Poor Carabed was so faint, that when he attempted to raise himself he fell back, and had to be almost carried home by his bruised companion, no one venturing to offer any assistance.

Redress Obtained.

They despatched a special messenger to me that night. A friendly Turk rode hastily on horseback, and delivered their letter so early that I was yet in bed. Takoor wrote but a few lines, mentioning briefly their condition, and added: "Carabed is lying on the bed, tossing with pain and calling your name: 'Bodvilli, Bodvilli!'" I immediately sent on

medicine, and being ill myself and unable to hasten to the spot, I obtained and forwarded a letter to the Caimakam from our Pasha, urging that justice be meted out to the guilty. In the meanwhile, the sufferers had made their complaint to the authorities, and had their wounds examined by them. The culprits were called up, but denied all the charges, and even accused our brethren of attacking them. But when the letter of the Pasha of Smyrna arrived, they saw it would go ill with them. So the principal Armenians of the city called upon our helpers, expressed their regret at the occurrence, and begged them to forgive the wrong they had suffered, offering to give security for the future good conduct of these men, and to pay any expenses that might have been incurred in consequence of the injuries received. Takoor and Carabed told them they loved their nation and wished the harm of no one; and would gladly forgive them, if they sincerely meant to abstain from such conduct in the future.

Good Results.

The whole affair has resulted in great and I hope lasting good. Before Carabed came away, he was greeted in a friendly manner whenever he appeared in the streets or in the market. The people vied with each other in showing him their goodwill, inviting him to sit down and take coffee, and others sending invitations to dinner in the evening. Since he came away, we have the most hopeful accounts. Takoor finds he is looked upon in an entirely different light. To mention one instance only, out of many; he had held a meeting in a house

before these acts of violence occurred, where the wife, ignorant of the purpose for which he came, had shown him much cordiality, and carried around the coffee to the guests. But when she found the object of the gathering, she retired to an adjoining room and spent the whole time of meeting in weeping. Now, however, meetings are again held there, she invites her neighbors to come in, is present herself, and appears to enjoy them highly. The support of our laborer at Magnesia is furnished by the Turkish Missions Aid Society, and I hope our British brethren and sisters will remember Magnesia in their prayers.

The Work in Smyrna—The Week of Prayer.

Our work in Smyrna is encouraging. The congregations slowly but steadily increase. We have just obtained a fine teacher for our school, and he promises to be of great assistance to us otherwise. The church, that had been divided for many years, was partly reconciled about a year ago; but not considering this sufficient, they held a meeting recently, of their own accord, and renewed their vows of brotherly love.

We are in the midst of a very interesting series of daily afternoon prayer meetings, at the Dutch chapel, in English and French, and are to close next Sabbath with a meeting in six languages. I find, to my delight and surprise, that our church members have been holding, very quietly, a parallel series of meetings for prayer, every evening this week, among themselves. May we not hope for a blessing, when so many seem anxious to obtain it and earnestly pray for it?

MISCELLANIES.

THE FRENCH OUTRAGE AT LIFU.

The Herald for January contained an account of the recent proceedings of the French at the Island of Lifu, taken from the *Sidney Morning Herald*. A letter has since been published on the subject, from Rev. S. Macfarlane, the missionary of the London Society at Lifu, from which some extracts will now be presented. Mr. Macfarlane asks, "Why this unjustifiable seizure?" and remarks:

The reason will be evident to all who are acquainted with the history of this mission. The priests are here, and that is the key to the whole. They have endeavored, by stratagems, bribes, and threats, to accomplish their purpose, and have failed; now they call forth their faithful terrier, as they did at Tahiti. There they solicited and obtained the aid of the French Government to establish themselves on the island; whereas here they have been permitted to intrude and prosecute their labors unmolested, upon ground which the London Missionary Society has occupied since 1841. Not satisfied with an open field and fair play, they have had recourse to the leaden argument. If the natives won't be bought, persuaded, or frightened into "the mother Church," then they must be forced in, that's all: in they must go somehow or other. This seems to be the doctrine of the priests. The Government, of course, would not interfere with religion—not they; they are too honorable for that. But the Bishop has only to intimate that natives cannot be loyal French subjects unless they are Roman Catholics, and the poor creatures are driven into the arms of Pio Nono at the point of the bayonet.

The Roman Catholic priests in Polynesia are evidently determined to follow in the wake of Protestant missionaries, who in turn are followed by the French Government. When the inhabitants of an island have been brought under the influence of the Gospel, and have made some progress in civilization; and when life and property are secure, then the priests arrive, tell the natives they have been deceived, that their teachers are false, and that they are the true teachers. The natives, of course, do not believe them; they very naturally hold to those by whom they have been instructed. The priests, baffled and discouraged, appeal to the Government, which takes the island "under its protection," finds the Protestants very disloyal subjects, and punishes them,

until the natives see plainly that loyalty is simply another word for Popery.

Perhaps there is not an island in the South Seas, or the world, upon which the Gospel has produced so marked a change in so short a time as upon this island. Twenty years ago this land was shrouded in a "darkness which might be felt;" its inhabitants were fierce cannibals, revelling in all the abominations of heathenism, from whose minds the very idea of a benevolent being had been completely effaced. Teachers were landed here in 1841, but were soon obliged to leave, as the natives had determined to kill them. After a time they returned, and prosecuted their labors amidst many dangers and discouragements. The good seed was scattered abroad; it soon sprang up, and the faithful laborers were cheered by beholding the tender plants extending their branches, unfolding their blossoms, and bearing fruit. The Gospel spread with astonishing rapidity. Village after village embraced "the Word." In a few years the greater part of the island was nominally Christian, although for years they continued many of their heathen practices. The work of reformation here has been gradual. The chief of this side of the island sternly opposed the introduction of the Gospel to his dominions, and endeavored to kill the teacher; but his subjects were anxious and determined to have teachers, and to protect them, too, in spite of their chief. By this time the French had taken possession of New Caledonia, and the chief having heard of death and desolation following in their wake, thought he would invite them here to punish his people for having received the teachers. He accordingly sent his father over to New Caledonia, who returned with a priest. Then commenced a system of proselytising the most mean and contemptible, which has happily proved unsuccessful; hence the arrival of the soldiers.

The French flag was planted upon the island on the 2nd May last. An officer and twenty-five soldiers were located here, who were soon to be followed by the Governor. The native seminary, and all Protestant schools were closed, and the distribution of books prohibited. The heathen chief and the priests assured the natives that the Governor was coming with three ships of war to abolish "the religion and customs of England," which were prevalent here; all who refused to become Roman Catholics were either to be shot, or taken prisoners to work upon the roads at New Caledonia. This, of course, was the native version, and was pretty generally

received, as the people here had heard of the fate of those upon New Caledonia and the Isle of Pines who had not complied with the wishes of the French. On the 21st of last month, the Governor arrived here with two steamers, and about two hundred and fifty soldiers. The soldiers were divided into two companies, one was landed on the opposite side of the island, the other at this village. Two large cannons were brought ashore, and the discipline of one of the most enlightened nations of the world arrayed against a few harmless and defenseless natives. Is it a matter of great surprise that the natives secreted themselves in the bush until the soldiers returned? Yet, for this offense, they were attacked next morning whilst we were at worship; the chapel-doors were burst open, and all, except myself, made prisoners, and placed in irons on board the steamer. Amongst these there were three Samoan and three Raratongan teachers. They were kept on board five days. Leaving the chapel in charge of a few, the soldiers rushed up the village, and fell upon the natives before they had time to secrete themselves; four were killed, and many wounded. The French had one killed and one wounded. The natives ran inland, and met the other company of soldiers coming from the opposite side of the island. Here they lost other four, and had many more wounded. The French had several wounded. The soldiers pursued the natives, but happily did not come in contact with any; they burnt down villages, destroyed plantations, entered the chapels, and demolished the pulpits. They were led about the island by the Roman Catholic party, who were as active as the French in the work of plunder. The chapel at this village has been turned into a barrack; the seats have been taken out and used as firewood; their firearms, baggage, &c., are placed at one end of the building; a large pew at the other is used as a kitchen; the pulpit is the commandant's bed-room, and a table is fixed in the centre of the chapel, around which the officers meet to eat, drink, and smoke. Thus the house of prayer is changed; its glory is departed, and it is shunned by those who so recently assembled there in love and peace, to listen to the word of God. All public worship is prohibited; the natives are even forbidden to assemble for prayer. The Samoan and Raratongan teachers are to leave the island by the first opportunity; and we English missionaries are told that our residence on the island is merely "tolerated" as Englishmen. The priests are not only allowed to continue their labors as usual, but every facility is granted to render their efforts to proselytise effective.

The Governor claims the Loyalty group as dependencies of New Caledonia, al-

though these islands are physically, geographically, politically, and philologically distinct from that island. They are no more dependencies of New Caledonia than France is a dependency of England. But were they not as much the dependencies of New Caledonia in their heathen state as they are now? Strange that the French did not discover this until the islands were civilized by English liberality. When idolatry, cannibalism, and the more flagrant concomitants of heathenism had been abolished; when the island was studded with churches, and the schools in the most flourishing condition; when numerous acknowledged improvements had been made in native dwellings, public roads, &c.; when a native seminary had been established for training teachers and pastors; when, indeed, the whole machinery for carrying on the evangelization and civilization of this people was fairly at work, the French came, hoisted their flag, and declared this island to be a French colony. Seeing that the influence of the missionary was predominant, and that the natives manifested an unmistakable preference for the English, with whom they have long held intercourse, they have closed the schools, prohibited the distribution of books, forbidden us to hold any services with the natives, and ordered the teachers to leave the island. . . . You will probably wonder what has become of the natives, and whether they have remained steadfast in the day of trial. Happily, we had time to prepare for the storm. . . . Although there are over six thousand Protestants upon this island, about fifteen hundred of whom are church members, I have only heard of one man who has become a Roman Catholic, and he is not a church member. A few others, I understand, are hesitating; but, as peace is proclaimed, their fears will doubtless subside.

I am told that the French are about to take possession of the Fiji Islands. I suppose the Navigators will be next. It is a pity we cannot have some security against such intrusion. The policy of France seems to be to wait until an island or a group is civilized by English liberality and English labor, then seize it and silence the missionaries.

A SCENE IN THE SOUTH PACIFIC.

Rev. J. King, of the London Missionary Society, writes respecting a visit to different islands and mission stations in the Pacific. As the company were about leaving Mr. Macfarlane's station, on the island of Lifu, he states: "An incident took place, a description of which will interest you. One boatful had gone; Mr. and Mrs. Whitmes, Mrs. King, and myself,

were left to come in the second boat. Mr. and Mrs. W. were already in the boat, and we were walking down the beach with Mrs. Macfarlane, when, just as we had got to the boat, a number of natives, wild with excitement, rushed upon me; one strong fellow seized me by the arm and held me fast. From their fierce appearance one would have much more readily conceived that they had arrested me in this summary manner to club me, than for the purpose they had. The whole affair was soon explained. The man who had seized me was a chief who had come with his people twenty miles, from an inland district, to ask the committee if he could not have a missionary for his land. He had made the request several times before, and having heard, through Mr. Macfarlane, that I was originally appointed to the station on the other side of the island, he thought he had some sort of claim upon me. We were quickly surrounded by all the natives on the beach. Mrs. Macfarlane entreated him to let me go, but he positively refused. While he thus held me fast, another native stood by the side of Mrs. King, who was on my arm, and harangued the crowd, urging them to carry me off by main force. When I repeatedly assured them, through Mrs. Macfarlane, that I must go, as I had been appointed to Samoa, they made reply by shouting, 'Samoa all light! Lifu all dark!' Mrs. Macfarlane, finding that all her entreaties failed, sent for Mr. M. When he came he addressed the crowd, explaining to them that it was quite impossible for me to stay; until at last the poor chief, with tears in his eyes and a sad heart, gave up his hold, to return to his people and tell them his appeal had been made in vain. Oh! that Christian young men in England could have heard that appeal! Then, sure I am, it would not have been made in vain. No Christian could have looked upon that crowd of half-enlightened men, earnestly crying for an instructor to show them the way of life, and have remained unmoved."

MISSION PROSPECTS IN INDIA.

A person recently returned from India writes to the *Missionary Record* of the Church of Scotland: "The long-sown

seed is beginning to spring up, and natives and missionaries agree that a change of the most momentous kind is at hand. Various causes have helped to produce a shaking among the dry bones of old Indian faiths. The natives themselves have said to me, 'Your religion is going up; ours is going down. India will be all Christian some day.' And when that day comes, our Church will be sorry that so few of her sons had the honor of being in the field. I feel strongly upon this subject, and must be excused for writing strongly; perhaps some of our young men would feel so too if they had seen what I have seen in India. I cannot forget the poor women, with their dark eyes full of tears, and their clasped hands, entreating me to teach them—to read them some of 'the good, good words from the Book;' or the man who came entreating for a Bible: 'My brother has died of cholera; I myself am ill; I fear to die; I know not what is the truth, and I have no one to teach me!' And I also have before me the remembrance of the baptisms that I saw,—the young Brahmin especially, standing up with a firm, calm face, pale from deep excitement, declaring his faith in Christ crucified, for which declaration he had been nearly torn in pieces by his own enraged heathen relatives; a test of sincerity which, if applied here, would, I fear, sadly thin some of our congregations.

"I mention these things because they are some of the many proofs that convinced my own mind that there is indeed a great opening for preaching the gospel in India; not, indeed, such an opening as would satisfy romantic notions of crowds of converts, won by an earnest man's own eloquent tongue, but quite enough for one who loves his Saviour, and longs to exalt His blessed name among the heathen. And may God open the ears of some among us to hear the cry, 'Come over and help us!' so that the year 1865 may see us rich in missionaries as well as in funds."

REPORT IN SABBATH SCHOOLS.

A pastor in Indiana, sending \$40, from his Sabbath school for the Mission School Enterprise, makes the following remarks respecting effort in his school, with sug-

gestions as to the importance of like effort elsewhere. "The contributions of the children in our Sunday school have for several years been directed to the support of a mission school in our own city. Not wishing in any way to interfere with that scheme, and yet feeling an increasing concern to have the children more directly under the influence of foreign missionary sympathies, I began this year with the purpose of inviting them to the monthly concert, and organizing them there into some sort of missionary association. I have succeeded beyond my expectations in gathering them, and keeping them, with a constantly growing interest. Our monthly concert is held on Sabbath afternoon, and the children now constitute a very large part of the congregation that gathers. I take their names and pledges for certain monthly sums, to be paid out of their own

earnings or savings, and at the close of each meeting they come up, as I call their names, and pay to me, personally, their contributions. The special pains I find myself compelled to take to interest the children, has materially increased the interest of the meetings to the adult attendants. The number of these juvenile contributors is enlarging from month to month, and I hope the amount they will report another year will be enlarged.

"If all the children of our churches were trained, systematically, to evangelical and missionary giving, we should soon have a generation of Christians that would relieve our dear brethren in the missionary fields, of the painful necessity of limiting their enterprise through the want of money. May the Lord baptize us all, more and more, with his own Spirit, and bless every effort to extend his kingdom."

MONTHLY SUMMARY.

HOME PROCEEDINGS.

Encouragement.—A pastor in Connecticut writes: "I was glad the Board called for the \$600,000. They will get it. Our church, I think, made their share of the advance. Since I have been pastor of the church, the contributions for the Board have been as follows: in 1858, \$234.00; in 1859, \$450.00; in 1860, \$570.00; in 1861, \$476.00; in 1862, \$700.00; in 1863, \$701; and \$918.00 for the present year. The only backward step was in 1861, when the war broke out. The streets are divided into districts, with a judicious collector for each. The pastors of New England could easily raise the \$600,000 if they would."

Coupons—A Suggestion.—The operations of the American Board, and of other foreign missionary societies, are greatly embarrassed by the high price of gold. But the income of very many contributors to these societies is largely increased from the same cause. They are holders of United States bonds, the interest on which is payable in gold, and for the coupons, they obtain, in currency, much more than

the regular interest. May not this extra income, or at least a portion of it, be properly given, in many cases, as an extra contribution to the cause of missions, so as to make the amount given equal in its *gold value* to former contributions. An example of this kind may perhaps be usefully suggestive. A liberal friend of the Board has recently given to the Acting Treasurer an extra contribution of more than \$500, (being part of the premium on his coupons,) "to be used in the purchase of exchange."

MISSIONS OF THE BOARD.

North China.—Rev. John T. Gulick, (son of Rev. P. J. Gulick, of the Sandwich Islands mission,) who has been of late in Japan and China, has been appointed a missionary of the American Board and designated to the North China mission. He was ordained at Canton in August last, was married at the same place about that time, and sailed from Hong Kong with his wife, for Tientsin, September 13. The vessel was wrecked on Pratas shoal, September 22, but the crew and passen-

gers were saved by a Chinese vessel and returned to Hong Kong, whence Mr. and Mrs. Gulick sailed again, in a steamship, October 8, and reached Tientsin, October 26. They hoped very soon to join Mr. Blodget at Peking.

Canton.—Mr. Vrooman, (see page 75,) reports an excursion up the North River, about three hundred miles, and expresses favorable views of the people, and of that part of China, as a field for missionary effort. He thinks "the great battle for the entrance of God's truth, openly and undisguised, into China, was fought and won at Canton."

Ceylon.—Mr. Stickney, who has been the native pastor at Valany, supported by the Native Evangelical Society, has left that field and is now in the service of the mission, at Oodoopitty, where he reports that he finds much to encourage him in the apparent state of feeling among the Christians and the people generally.

Madras.—Mr. Hunt wrote, November 24, that the work at his station, Royapooram, was going on much as usual. The schools appeared to have more than usual vigor, and the meetings,—three on the Sabbath and three during the week,—were as interesting as ever. A meeting was held at Chintadrepettah at the time of the annual meeting of the Board, which was "not large but interesting." The native preachers made remarks in regard to the various missions of the Board, and presented reasons why they, at Madras, should help the cause; and Mr. Hunt remarks: "I spoke myself about thirty-five minutes, and I must say the people seemed intensely interested when I assured them, that while the people in America were paying six millions of rupees daily to put down the rebellion, they had also found means to keep the missionary society out of debt."

Mrs. Winslow communicates the following intelligence, recently received by her: "Mrs. Hunt mentions the death of Mutu-sawmy, the Scripture Reader at Chintadrepettah. There were few of our native helpers of whom one could speak with more confidence, as regards his earnestness and perseverance in spreading the knowledge of Jesus among his fellow coun-

trymen. He has called upon Dr. Winslow many times, to visit small circles of those whom he had gathered, to whom he had read and explained the Scriptures, with prayer, until they were brought, we have reason to believe, to the saving knowledge of Jesus; and from these not a few have been received into the church, and have maintained a consistent walk. He was unusually sensitive and tender in spirit, and seemed as earnest to receive instruction as to impart it to others."

Madura.—Mr. White wrote from Pulney, August 2. He had been called to deep affliction in the death of one of his children; but had been much gratified in the time of sorrow, by the manifestations of sympathy on the part of the natives. Itinerating in May, with his catechists and two school boys, they visited 46 villages, held 69 meetings, and addressed 3,145 adult hearers, in the north and north-west portions of the Pulney field. "The catechists all entered into the work with much enthusiasm." Two persons were received to the Pulney church at the last communion season.

Mr. Rendall, of Madura station, wrote in October. "Under the present pressure for funds," finding it impossible to support more than one helper in connection with each of his nineteen village congregations, he had been urging upon the catechists the duty of teaching as well as preaching, giving the mornings and evenings to the work of preaching the gospel to the heathen and the adults of their congregations, and some portion of the day to teaching the children. "The young men from our seminary," he says, "seconded my wishes in this matter most cordially." Two pupils in the seminary were received to the church on the first Sabbath in October, and there were six other candidates. Itinerating in July, with Mr. Tracy, and a number of the pupils, they visited 71 villages and addressed 6,050 persons. Besides this, the catechists had visited more than 100 heathen villages since his previous report. "Thus far during the year," he writes, "over 325 different heathen villages have been visited."

Mahrattas.—Mr. Ballantine writes from Ahmednuggur that four persons were re-

ceived to the church there in November; two of them girls in Mrs. Ballantine's school, one a pupil in the catechists' school, and the other the wife of a man previously a member. "There is some interest among people not connected with the mission." One such person, a young man, gave striking evidence of a work of the Spirit in his heart, and would probably soon be received to the church.

Nestorians.—A brief but interesting letter from Dr. Wright will be found at page 77, expressing the interest with which he returns to the scene of former labors in Persia, rejoicing to meet old friends, saddened by many "vacant places," cheered by meetings for prayer and religious conference, and encouraged by intelligence from America respecting the financial condition of the Board.

Western Turkey.—Mr. Herrick, (page 78,) announces that Ahmed Agha, returned from his exile, is again abiding in peace, with his family, at Constantinople; while the recent events, which for a time seemed so unpropitious, now appear likely to have the effect of strengthening rather than weakening the cause of Protestant Christianity throughout the country. The laboring force in the Turkish department of the mission work, he thinks, should at once be increased.

Mr. Van Lennep, of Smyrna, (page 80,) represents the work there as encouraging, speaks of interesting meetings during the week of prayer, and reports a somewhat serious case of persecution by the people at Magnesia, with prompt and correct action by government officials, so that the result is likely to be good.

Zulus.—Mr. Tyler wrote from Esidumbini, November 25: "We are all pretty well in our family, but I am sorry to say that the poor heathen about us are dying daily. I have not known, before, so great mortality in so short a time. The disease seems to be dysentery in its worst forms. The heathen doctors, both medicine and spirit doctors, have sent the people to me in great numbers, and I have for several days had my hands full in administering medicines. They seem to have confidence in me, and while I endeavor to lead them

to think of their spiritual maladies and the great Physician, they give good attention. Our chapel is filled every Sabbath with an attentive audience. A few who have been under instruction for years are beginning to break away from heathen superstitions and vanities. We have seen dark days at Esidumbini, but light is dawning." Respecting Mr. Lloyd, whose end seems near, he writes: "It must be a comfort to his friends to be informed, that he is awaiting his departure with hope and joy. God has given him grace to resign all into his hands, and he finds the Saviour precious beyond expression. His peace seems like a river."

Two letters from Mr. Grout, (pp 73-4,) give, first, an interesting obituary notice of a native Christian, who died with an unwavering belief that death would but take him from a world of sin and translate him into a state of spotless purity and happiness; and, second, a characteristic, brief review of thirty years of missionary service in South Africa. Going back to the time when, with other laborers, he started for his field, and when, as he says, "every thing about our mission was so unpromising that somebody called us fools, and on a wild goose chase," he comes to the present time, and finds himself "at a mission station which has seventy-three members in the church, in good standing, who are a part of a Sabbath congregation numbering two hundred and fifty; one hundred and forty-five of whom are Sabbath school scholars, and sixty-eight of whom are day school scholars," and can say, "If I was a fool in the eyes of some men, yet called and sent of God, as I then believed, I have lived to see, in this work of God, a hundred fold more done than I ever dreamed that I might effect in a long life. Every promise of God has been abundantly fulfilled to me, and I would not to-day, for time or eternity, change situations with my most gifted classmates."

Gaboon.—A letter from Mr. Walker, (page 72,) gives reason to hope that the introduction of the small pox among the people will not be so serious an evil as was feared. A cheerful view, on the whole, is taken of the prospects of the

mission, if the needed reinforcement can be seasonably received. The opening at Cama, Mr. Walker thinks, should be occupied as soon as possible.

Dakotas.—Mr. J. P. Williamson, (page 70,) presents some facts in regard to the religious character of the elders in the church, and some others among the Christian Indians at Fort Thompson, which are very gratifying. Other statements, however, respecting the temptations to which the people are exposed from unprincipled white men, and the trials and danger of their condition, are painful. In another letter of later date, (January 21,) he says: "The Indians here are more interested in religion now than they have been for several months. They have prayer meetings among themselves daily, and quite a number of old women are interested who never attended before."

Dr. Williamson also, writing from Davensport, (page 71,) says cheering things respecting "the greatness and excellence of the work of God's Spirit among the prisoners two years ago," which "was never more manifest than now"; gives trying intimations as to the danger that the Dakotas will soon perish as a people, and mentions the urgent necessity for doing speedily what can be done for their moral and religious elevation—which alone will prevent their extermination.

OTHER MISSIONS.

Finances of the Presbyterian Board.—The *Record* for February states: "The increase of the receipts of the Board to the 1st of January, from the living members of the church, is in some good degree encouraging—viz. from the churches, \$21,218.37 and from miscellaneous donors, \$20,434.96—in all, \$41,643. This includes, however, \$11,600 paid by a much respected aged member of the church, which was intended to have been left as a bequest. It will be remembered that the sum of about \$95,000 was specified by the Executive Committee as the special fund needed by the 1st of February, from the gifts of the churches and miscellaneous donors, over and above their contributions of the preceding year. The re-

maining part of this sum will be received, if all will but give as the Lord hath prospered them."

Tahiti.—The *Christian Work* states: "The latest news from Tahiti gives a most favorable view of the progress of the French Protestant mission. Old congregations, which had become almost defunct, have again revived. Sunday schools have been opened in a number of places. Three thousand copies of the Bible, sent from London, have found a speedy market, though each copy was sold at the high price of eight shillings. A service has also been begun specially for the French-speaking population. Messrs. Arbousset and Atger have extended their efforts to neighboring islands."

China.—The *Record* of the Presbyterian Board states: "The Canton mission reports the accession of eight members to the church during the year, of whom seven were received by profession of their faith. The Ningpo mission reports the addition of fifteen new members to the church in Ningpo and twenty-six to the church in Yuyiao during the year. These churches have been divided, making four churches, and having 177 members. Dr. Kerr sends an interesting article, and a map, showing the great need of more laborers in the Canton missionary field. Quite a number of towns and several large cities, within easy access of Canton, are now open to missionary efforts. Who will go to their help? The importance of native Christian laborers in the work of missions is generally recognized. At Ningpo, China, there has been more than usual encouragement in respect to this matter. From the beginning of the mission it has been kept steadily in view, and has received a large share of the attention and time of the missionaries. They have now the happiness of being aided in their work by a choice company of native brethren,—two ordained ministers, several licentiate preachers, teachers, &c. Lately, efforts have been made to employ Christian women to visit their countrywomen in their homes."

India.—A correspondent of the *Christian Work* writes: "In the neighborhood of Calcutta, few things excite greater at-

tention among missionaries at the present time than the strange progress of FEMALE EDUCATION. Other agencies are active, and, as in past years, continue in various ways to win success. But it is in female education, which occupies a new position in the city, that especial interest is felt. At one of their recent meetings, the members of the Calcutta Missionary Conference endeavored to gather the latest information as to its position and progress, and the result was of the most gratifying kind. Where, three years ago, two or three ladies were engaged in Zenana work, there are now at least twelve; the lady who began with two houses, now visits eight or ten; and on all sides are found willing scholars as well as careful workers. Truth, too, is being felt as well as taught. I am sorry to say, that this kind of education scarcely prevails anywhere in Northern India except in Calcutta and its neighborhood. It is really based on the greater enlightenment of educated gentlemen. This class is very large in the city, and of late has gained great influence; indeed the ancient class of Hindoo priests, who once held such powerful sway, is here extinct, and modern ideas rule society. But the farther you travel from Calcutta, the less is that enlightenment felt."

Burma.—Mr. Bixby, missionary of the Baptist Union to the Shans writes: "This is the Lord's day, (Aug. 7th.) In the early morning I baptized seven—all adults the representatives of five races or tribes. Among them was the first convert from the Paloungs, an influential tribe living at the far north-east, near China, who subsist by the cultivation of tea. In the afternoon, after preaching, we had a special meeting of the church, at which seven young men were examined and approved, to go forth at the close of the rains, if the Lord will, as evangelists, on trial; after which, I broke bread to the church. In the evening we had a prayer-meeting. The representatives of eight races or tribes were present, and prayer was offered in six languages. It was a charming sight. Races mingle in prayer and praise to our Father and Lord, as brethren of one common family,—men who hitherto had lived in hatred of each other, and not unfre-

quently had imbrued their hands in each other's blood. Now they are of one heart and one mind—Christ's brethren! This is a marked feature of the Shan mission. It already embraces the representatives of ten tribes, and it will probably soon include many more. I expect to go forth again at the close of the rains, with a larger preaching force, to 'the high places of the field,' this pathway to the myriads of the Chinese empire."

Madagascar.—The *Missionary Magazine and Chronicle*, (of the London Missionary Society) for January says: "We have again to record gratifying evidence of the Divine favor to the several departments of the mission, in Madagascar. Amidst the evident progress and advancing strength of Christianity we are glad to state that the Queen and her Government, although patrons of heathenism, nevertheless honorably uphold the rights and privileges of the native Christians. We do not wish to intimate that the principles of civil and religious liberty are fully understood by the Government or enjoyed by the Christians in their largest extent; but on the whole, the churches enjoy rest, and, 'walking in the fear of the Lord and in the comfort of the Holy Ghost,' are multiplied." Mr. Ellis writes from Antananarivo, the capital: "It is my privilege to be able, amidst some discouragements, to witness the progressive triumphs of the gospel in this part of Madagascar. No exciting and extensive awakening on the subject of religion takes place—nothing like what are deemed revivals in other countries; but there has long been a steady, quiet, and slightly fluctuating increase of believers to my own church and congregation, as well as to others with which I am best acquainted. Besides this, there has been peculiarly encouraging intelligence of the work of the Divine Spirit at Fianarantsoa, in the South, and the extreme limits of Imerina, in the West; as well as evidence of patience and cheerful confidence among the believers at Ambohimanga, in the North."

Egypt.—An American missionary at Cairo recently wrote: "I am sorry to say that at present we have them not, [the native agents wanted,] at least, not out-

side of the theological class, which we have now in training here. In this class we have ten, and soon expect two or three more to join it. We will keep them hard at work till spring, when we hope to send some of them out. The fire of the Coptic persecution here seems to be about burnt out. The result proves that, though the Patriarch and his people may for a time intimidate many of the weaker sort, he cannot keep them permanently from us. Our boys' and girls' schools here, which suffered most, have, within the past month, more than doubled their numbers, and still there is a daily increase. Our chapel is well filled at our Sabbath services, and all looks prosperous again."

Abyssinia.—The *Missionary Record* of the Church of Scotland, for December last, introducing a notice of the Jewish mission, says respecting Abyssinia: "We can no longer delay to bring under the notice of our readers the sad accounts which continue to be sent from our agents in this unhappy country. The good work in which they were engaged, and in which they had such promise of success, has been rudely interrupted, and they have been subjected to many privations and sufferings. Though now freed from the strait confinement in which, for a time, they were held, they are still but prisoners at large, and their movements are strictly watched; while Messrs. Stern and Rosenthal, of the London Society, are still kept in close confinement, and have very recently been tortured by having ropes twisted so tight round their arms and wrists that the blood was forced from the tips of their fingers."

MISCELLANEOUS.

Nez Perces Indians.—A slip has been sent to the Missionary House, from the *Golden Age*, published at Lewiston, Idaho Territory, which shows "the pleasing fact, that after years of obloquy, Mr. Spaulding, [formerly a missionary of the American Board to the Nez Perces,] can now get near his Indians and labor among them." The following is an extract from the slip. "We understand that the Nez Perces have their church and school-house, at the agency, mouth of the Lap-

wai, about finished. They have divine service every Lord's day, and through the devoted attentions of Rev. H. H. Spaulding, who has been their faithful pastor over thirty years, a lively interest is felt and exhibited by them in religious matters. Through the self-abnegating labors of this good old man, these aborigines, we feel safe in saying, have been benefited more than by all the thousands of outlay from Government. Their savage natures are changed in his presence, and from the chiefs to the humblest, they obey and revere him as dutiful children a father. They are indebted to the efforts of Governor Lyon in their behalf for their church and school-house."

Progress.—The English Church Missionary Intelligencer, calling urgently for an increase of contributions to the Church Missionary Society, presents the following statistics, showing the progress in its missions during ten years, from 1853-4 to 1863-4: "During the decade, the stations of the Society have increased from 118 to 144, the European missionaries from 182 to 198, the ordained natives from 21 to 61, the increase in the total of ordained laborers being from 176 to 267; the native teachers, of all classes, have increased from 1661 to 2029, the increase in the total number of laborers being from 1902 to 2336. On the whole, having regard to each item separately, and their sum total, the increase during the decade has been one-third."

Hurricanes in India.—Calcutta and the region around, where "for a hundred miles gloom and desolation were spread," the loss of life was fearful, and the misery inflicted extreme, by the cyclone of October 5, is not the only section in India which has thus suffered. At Masulipatam, in the Madras Presidency, the centre of the promising Telugu mission of the English Church Missionary Society, a fearful cyclone was experienced on the 1st of November. No missionary or other European life was lost, but thirty-three girls in a mission boarding school were drowned. One of the missionaries writes: "The sea came into our house about a yard deep, with awful violence: we, with the greatest risk and difficulty, got to the

top of the house. I can't tell the story now. Every thing is ruined, and hardly a habitable room in the station. Thirty-three of the Sharkeys' girls, Mamazza and his family, with hundreds upon hundreds drowned. . . . The whole place one mass of desolation and corpses."

Hawaiian Dictionary.—Respecting a new Hawaiian Dictionary, by Rev. Lorin Andrews, *The Honolulu Friend* says: "As we pass in and out of the printing office, we perceive that this great national work is approaching its completion. We refer to it as a GREAT NATIONAL WORK. So it is. In magnitude it compares with the translation of the Bible into the Hawaiian language. It is the work of a life-time. To be sure, the Rev. Mr. Andrews has done much other work, both missionary and judicial. He has taught in the College at Lahainaluna, and preached for many years in both English and Hawaiian, but this work may be said to have been his life-work. He formed his plan many years ago, but with no prospect of any pecuniary reward, compared with the amount of labor bestowed. Already nearly three hundred and forty pages are printed. About two hundred more will be added. We are glad to learn that about forty pages will be filled up with an English and Hawaiian vocabulary. We also learn that Mr. Andrews intends to append a Hawaiian Chronological Table. This will much enhance the value of the work." The *Friend* also states, that when this work is completed, Mr. Andrews will enter upon an "attempt to write the life of Kamehameha I."

Cotton at the Sandwich Islands.—The *Friend* states: "A good commencement has now been made in the cultivation of cotton—both the Upland and the Sea Island. The north side of the Island of Oahu appears to be admirably suited to the raising of the Sea Island. Towards one hundred bushels of seed have been distributed over the islands. Under the stimulus of the present high prices of cotton, both kinds may profitably be cultivated; but even should the prices fall, as they doubtless will when the war closes in the United States, it will still pay to

cultivate the Sea Island, as there are so few places on the globe where it can be raised."

BIBLIOGRAPHICAL.

Memoirs of the Rev. S. F. Johnston, the Rev. J. W. Matheson, and Mrs. Mary Johnston Matheson, Missionaries on Tanna. With Selections from their Diaries and Correspondence, and Notices of the New Hebrides, their Inhabitants, and Missionary Work among them. By the Rev. George Patterson, Pastor of the Presbyterian Church, Green Hill, Pictou, N. S.

This volume, of 504 pages, is a fitting tribute to the memory of three devoted, excellent missionary laborers,—three of the few who have gone from the churches of Nova Scotia to the heathen world. The lives of all were short, and they had but entered upon their foreign work when they were called to a higher sphere. Mr. Johnston was born in June, 1830, started for his mission, from Halifax, in November, 1859, and died January 21, 1861. Mr. Matheson was born in 1832 and Mrs. Matheson in 1837. They sailed from Halifax for Liverpool, on the way to their island home, November 22, 1857, and took up their residence on Tanna, in November, 1858. Mrs. Matheson died in March, 1862, and Mr. Matheson in the summer of the same year. The writer of the *Memoirs* does not claim for either of these brethren "unusual talents or extraordinary attainments," but "believes that the record of their lives is fitted to be useful in various respects;" and well remarks, in addition, that "while these brethren may have no claim to such a record from the church at large, they are entitled to it from the Presbyterian church of the Lower Provinces." With equal propriety he adds: "Particularly does he consider himself honored in adding to the records of female heroism, which the modern missionary enterprise has given to the world, so beautiful an instance as that of Mary J. Matheson. Her missionary life was short, but while it continued few women have been placed in circumstances more trying, and few have afforded a finer specimen of Christian patience, wisdom and heroism. The church which had the privilege of presenting so rich an offering to the service of the God of missions,

would be faithless to herself, to the interest of survivors, and to the grace given her by her great Head, did she not preserve a memorial of so lovely an example of devotedness to the cause of missions."

The volume comprises not only a record of the life and death, the faithful service of these young disciples, but much valuable information respecting the people among whom they labored for a little time, and the trials and successes of other missionaries at the New Hebrides, and at some other groups of islands in the South Pacific,—a field in which the gospel has won many of its most marvellous successes in modern times.

EMBARKATION.

Rev. CHAUNCEY GOODRICH, of Hinsdale, Mass., and Mrs. ABBIE A. GOODRICH, of Spencertown, N. Y., sailed from New York, January 21, in the ship Christian Matthias, for Shanghai, on the way to join the North China mission. Mr. Goodrich was educated at Williams College and the Union and Andover Theological Seminaries, and was ordained at Hinsdale, Mass., September 21, 1864.

□ The New York Observer corrects the statement it had previously published, of the death of Dr. Kingsbury. Mrs. Kingsbury died in April, but Dr. Kingsbury is still living.

DONATIONS.

RECEIVED IN JANUARY.

MAINE.

Cumberland co. Aux. So. H. Packard, Tr.	
Scarboro', Cong. ch. and so.	18 38
Lincoln co. Aux. So.	
Richmond, A friend,	30 00
Southport, Alph. and Isabella	
Brace,	1 00—31 00
York Conf. of chs. Rev. G. W. Cressey, Tr.	
Buxton Centre, Rev. G. W. C.	30 00
Eliot, Cong. ch. and so.	30 00
Kennebunkport, South cong. ch.	2 25
Saco, Philip Eastman and wife, 25;	
C. C. Sawyer and wife, 25; wh.	
cons. Rev. J. H. Windsor and	
H. M.	50 00—102 25
	151 61
Bucksport, Isaac Case,	3 00
Calais, 1st cong. ch. and so. (ann.	
coll. 148.68; prev. ack. 49.60.)	98 48
Camden, Cong. ch. and so. coll.	
21.20; ladies, 6.50; premium, 2.60;	30 30
Madrias, Centre st. ch. bal.	16 96
Mililton, St. Stephen, N. B. cong.	
ch. m. c.	148 60
Norway, 1st cong. ch.	5 00
Watford, A friend,	10 00—311 71
	463 25

NEW HAMPSHIRE.

Cheshire co. Aux. So. Geo. Kingsbury, Tr.	
Keene, La. Heshbon so. for Indian	
missions,	25 00
Rindge, Cong. ch. m. c.	23 26
Swansey, Cong. ch. and so.	7 26
Winchester, do.	73 32—128 56
Hillsboro' co. Aux. So. Geo. Swain, Tr.	
Amherst, Cong. ch. Gent. benev.	
asso. 112.75; m. c. 36.25;	179 00
Bedford, Pres. ch.	54 00
Francetown, Cong. ch. and so.	
coll. 93.43; m. c. 15.37; Joseph	
Kingsbury, 50; wh. cons. LUCY	
EVERETT an H. M.	158 80
Hancock, Cong. ch. and so.	55 55
New Ipswich, Rev. Samuel Lee,	10 00
Pelham, Cong. ch. A friend,	20 00—475 35
Merrimack co. Aux. So. G. Hutchins, Tr.	
West Concord, Cong. ch. and so.	20 20
Rockingham co. Conf. of chs. F. Grant, Tr.	
Derry, 1st cong. ch. and so (m. c.	
23.50.) wh. cons. D. H. PINKER-	
TON an H. M.	126 50
South Hampton, James Palmer,	5 00—131 50
Sullivan co. Aux. So. N. W. Goddard, Tr.	
Claremont, Cong. ch. m. c. 39.37;	
Mrs. M. W. Duren, 2;	41 37
Newport, Cong. ch. and so.	61 33—102 70
	856 61

VERMONT.

Caledonia co. Conf. of chs. E. Jewett, Tr.	
St. Johnsbury, Friends of missions, 300;	
2d cong. ch. and so. 33.20; south cong.	
ch. and so. 27.33;	360 53
Chittenden co. E. A. Fuller, Tr.	
Jericho Centre, La. cent. soc. 15; Mrs.	
D. Hutchinson, 2;	17 00
Franklin co. Aux. So. C. B. Swift, Tr.	
Georgia, Cong. ch. and so.	20 50
Orange co. Aux. So. Rev. J. C. Houghton, Tr.	
Newbury, Cong. ch. and so.	50 00
Thetford, 1st do. 41; John Pratt,	
25;	66 00—116 06
Rutland co. Aux. So. J. Barrett, Tr.	
Castleton, Cong. ch. m. c.	71 96
Rutland, Cong. ch. and so. coll.	
in part, 170.76; m. c. 25.81;	196 60
West Rutland, Cong. ch. and so. 189 17	
Wallingford, do. wh. with prev.	
cons. MALINDA CHATTER-	
TON an H. M.	91 18—541 91
Washington co. Aux. So. G. W. Scott, Tr.	
Barre, Cong. ch. and so.	7 50
Berlin, do. m. c.	8 28
Montpelier, Cong. ch. and so. m. c. 11 16—26 94	
Windsor co. Aux. So. Rev. C. B. Drake	
and J. Steele, Trs.	
Grafton, Cong. ch. and so.	21 00
Hartford, A friend,	1 00
Norwich, South so. m. c.	15 00—37 60
	1,119 88
Dorset, Cong. ch. and so.	45 00
Morrisville, do.	36 00—73 00
	1,192 88

MASSACHUSETTS.

Barnstable co.	
Falmouth, 2d cong. ch. and so.	30 00
Wellsfleet, 1st cong. ch. and so. wh.	
cons. Rev. G. F. WALKER an	
H. M. 75.25; A friend, 2;	95 25—115 25
Berkshire co. Aux. So. James Sedgwick, Tr.	
North Becket, Cong. ch. and so.	21 00
Pittsfield, South do.	88 50
Williamstown, Cash,	2 00—111 50
Boston, (Of wh. fr. Rev. H. B. Hooker, 100;	
wh. cons. HENRY H. CAPRON, of Madura,	
an H. M. E. W. Noyes, 25.12; Mrs. E.	
W. Noyes, 15; for translating the Scrip-	
tures, 10.)	4,142 75
Essex co.	
Andover, South ch. m. c. 29.17;	
Edward Taylor, 100;	159 17

Lawrence, Lawrence st. ch. and so. 314 75—373 92
 Essex co. North Aux. So. 6 00
 Amesbury, B. B. 6 00
 Amesbury and Salisbury Un. ev. ch. 23 50
 Newburyport, Union prayer meeting. 52 00—81 50
 * Essex co. South Aux. So. C. M. Richardson, Tr. Middleton, Cong. ch. and so. 29 00
 Hampden co. Aux. So. J. C. Bridgman, Tr. Monson, Rev. Alfred Ely. 19 00
 S. Wilbraham, Rev. G. Rockwood, 5 00—15 00
 Hampshire co. Aux. So. E. K. Bridgman, Tr. Amherst, 1st par. la. and gent. 185 87
 Cummington, Vill. ch. and so. 31 52
 Easthampton, 1st ch. and so. 34 11
 Granby, Coll. 112, 25. m. c. 13.79; 125 97
 Hadley, 1st ch. and so. 151, 44; 2d ch. 17; Russell ch. and so. 69, 97; 210 41
 Haydenville, Cong. ch. and so. 64 00
 Northampton, Edwards ch. m. c. 40, 36; 1st ch. m. c. 3.0 89; coll. 714, 86; Edwards ch. 161, 23; a friend, for Madura, 5; 1,223 14
 Southampton, Cong. ch. and so. 61 00
 South Hadley, JOSEPH MILLER, 100; wh. cons. himself an H. M.; a friend, 10; 110 00
 South Hadley Falls, Cong. ch. and so. 44 51
 Williamsburg, Coll. 39, 73; m. c. 43, 16; 82 91
 Worthington, Coll. 53, 49; m. c. 9, 10; 68 55
 Westhampton, A friend, 2 00—2,319 99
 Middlesex co.
 Brighton, Ev. cong. ch. and so. 388 08
 Cambridgeport, 1st ev. ch. m. c. 27 33
 Charlestown, 1st par. m. c. 9 73
 Dracut, 1st ev. ch. 6 00
 Lowell, High st. ch. and so. 125 27
 Newton, A. B. Ely, wh. cons. J. WILEY EDMANDS an H. M. 109 60
 Newton Corner, Eliot ch. and so. 431 60
 Reading, Old South ch. m. c. 15 37
 South Reading, A friend, 1 00
 Wellesley, Cong. ch. and so. 81 00
 Winchester, J. T. M. 50 00
 Weston, M. Fliske, 10 60—1,947 90
 Middlesex Union.
 Roxboro', Ev. ch. m. c. 2 00
 Fitchburg, Calv. cong. ch. m. c. 29, 70; A. F. H. 16; 45 70
 Littleton, Cong. ch. and so. wh. cons. JAMES KIMBALL an H. M. 100 00—147 70
 Norfolk co.
 Brookline, H. Hooper, 100, wh. cons. ALICE BROUGHTON an H. M.; a friend, 50; E. P. 10; 160 00
 Cohasset, 2d cong. ch. and so. 33 00
 Jamaica Plain, Mather ch. m. c. 31 10
 Medway, 1st ch. m. c. 4 55
 Milton, 2d ch. and so. 62 00
 Roxbury, Eliot ch. and so. in part, 75 00
 Walpole, Ortho. cong. ch. and so. 21 21
 West Roxbury, South ev. ch. m. c. 34 95
 Wrentham, Julia, Jennims, and Cynthia Hawes, wh. cons. JENIMA HAWES an H. M. 100 00—321 81
 Old Colony Aux. So. Middleboro', Cong. ch. add'l, 7 70
 Palestine Miss. So. E. Alden, Tr. Braintree, 1st ch. and so. wh. cons. OLIVER HAYDEN and Mrs. S. N. THAYER H. M. 300 00
 Worcester co. Central Asso. E. H. Sanford, Tr. 75 10
 Worcester co. South, W. C. Capron, Tr. East Douglas, Cong. ch. and so. coll. 106; m. c. 55; wh. cons. Mrs. M. KNITH an H. M. 161 00
 Northbridge, Cong. ch. m. c. 10 00—171 00
 9,481 12
 100 00
 A friend, 9,581 12
 Legacies.—Beverly, Susan Griffin, by James Hill, Ex'r, 227 50

Charlton, Mary Dresser, by J. W. Whipple, adm'r, bal. 69, 41; less tax, 31, 44; 58 00
 Dedham, Roxana Alden, by Charles A. Hewins, Ex'r, 47 50
 New Bedford, Anne Barker, by John P. Barker, 25 00
 New Braintree, Mrs. Mary Gleason, by Josiah P. Gleason, Ex'r, 300 00
 Oakham, William Lincoln, by James Allen, Ex'r, 195 00
 Uxbridge, Asenath G. Chapin, wh. cons. SARAH CHAPIN an H. M. by W. C. Capron, Treas. 100 00—263 00
 10,544 12

RHODE ISLAND.

Newport, Cong. ch. and so. gent. 283, 75; la. 283, 25; m. c. 152, 84; 769 80
 Pawtucket, Cong. ch. and so. Gent. asso. in part, (of wh. fr. a friend, 10; wh. cons. WILLIAM D. MERCHANT an H. M.) 142; la. 140, 65; m. c. (of wh. 42, 80 fr. "a gold contributor,") 193, 60; 476 25
 Providence, A friend, 4 00—1,250 05

CONNECTICUT.

Fairfield co. East, Aux. So. Danbury, Maternal Association, 12 00
 Huntington, Cong. ch. and so. gent. 33, 88; la. 29, 59; 63 47
 Madison, La. for miss. so. 33 00
 Monroe, Cong. ch. and so. 14 40
 Stratford, G. Loomis, 5 00—127 87
 Fairfield co. West, Aux. So. C. Marvin, Tr. Black Rock, Cong. ch. and so. 67 70
 North Greenwich, do. 161 80
 South Norwalk, do. 56 14
 Stanwich, Charles Brush and fam. 10 00
 Westport, Cong. ch. and so. 50 17—348 81
 Hartford co. Aux. So. A. G. Hammond, Agent. Avon, Cong. ch. and so. 16 25
 Bristol, Gent. asso. 71 85
 Broadbrook, Cong. ch. and so. 32 90
 East Hartford, do. wh. cons. GEORGE T. CLARK an H. M. 281 13
 Farmington, Cong. ch. and so. 322 96
 Hartford, Pearl st. ch. 8, 5, 70; Center ch. Mrs. Thomas S. Williams, 100 wh. cons. JULIA D. SCUDDER an H. M.; W. D. H. 10; 935 70
 Hebron, 1st cong. ch. and so. 46 10
 Kensington, Cong. ch. and so. 68 50
 Newington, do. 278 15
 South Windsor, 2d do. 27 55
 Suffield, A friend, 20 00
 Unionville, Cong. ch. 6 00
 Wethersfield, A friend, 6 00
 Unknown, 20 00—2,144 79
 Hartford co. South, Aux. So. H. S. Ward, Tr. Cromwell, Cong. ch. and so. gent. 89; la. 61, 13; m. c. 34, 18; 182 28
 Middletown, 1st ch. m. c. 39 00
 Portland, 1st ch. gent. (of wh. fr. Rev. A. C. Denison, 50; wh. cons. Rev. C. S. HARRINGTON an H. M.) 127; la. 68, 25; m. c. 13; wh. cons. MARTHA WHITE an H. M. 206 25—429 63
 Litchfield co. Aux. So. G. C. Woodruff, Tr. Bridgewater, Cong. ch. and so. 35 85
 New Hartford, South cong. so. 9 00
 Norfolk, Cong. ch. and so. 225 00
 North Cornwall, Benev. asso. 70 30
 North Woodbury, Cong. ch. and so. 80 65
 Roxbury, Cong. ch. and so. 55 00
 Salisbury, do. 90 70
 Washington, Ladies, wh. cons. Rev. AUGUSTUS SMITH an H. M. 50 00
 Watertown, Cong. ch. and so. wh. cons. ELI CURTIS an H. M. 385 25—1,001 00
 Middlesex Asso. John Marvin, Tr. Killingworth, Cong. ch. m. c. 10 40

Old Saybrook, Cong. ch. and so. wh. cons. GALEN DOWN an H. M. 146 31-156 71	32,42; St. Peter's ch. William Shoomb, 10; William S. Lee, 10; 873 42-709 98
New Haven City, Aux. So. F. T. Jarman, Agent. College st. ch. and so. wh. cons. Mrs. EVERARD BENJAMIN an H. M. 186,80; 3d ch. m. c. 90,31; Samuel Noyes, 109,50; Centre ch. Miss Manville, 10; Mrs. E. S. Baldwin, 5; a friend, 5; united m. c. 26,60; Davenport ch. m. c. 8,25; North ch. William Johnson, 50, wh. with prev. dona. cons. JESSIE E. THAYER an H. M.; Chapel st. ch. 270,25; 761 85	New York and Brooklyn Aux. So. A. Mer- win, Tr. Of wh. fr. Ambrose K. Ely, 400; D. C. RAPLEY, 100, wh. cons. him an H. M.; S. C. Hills, 50, wh. cons. Rev. C. H. EVEREST an H. M.; S. Holmes, 100, wh. cons. Mrs. MARY G. HOLMES an H. M.; 1st pres. ch. Brooklyn, in part, 501,75 (of wh. fr. D. Wesson, 100, wh. cons. Mrs. D. Wesson an H. M.); Ch of the Pilgrims, Brooklyn, in part, 1,116,24 (of wh. fr. R. F. Back, 210; M. D. Thomas, 100; Coe Adams, 100; C. B. Caldwell, 50; J. P. Robinson, 50; F. Woodruff, 50; A. Foster, 25; J. Colby, 25; C. Kellogg, 25; S. San- derson, 25; S. F. Phelps, 25; D. John- son, 2; Francis Bacon, 100; J. M. Smith, 50; S. Hatchinson, 100; Lucius Hopkins, 100; J. F. E. B. 50; David Hoadley, 100; 9,335 00
New Haven co. East, F. T. Jarman, Agent. Madison, Cong. ch. m. c. 36 40 North Branford, Cong. ch. and so. 63 55 North Haven, do. 74 35-174 30	Oneida co. Aux. So. J. E. Warner, Tr. Camden, Coll. 15; m. c. 13,13; 28 13 Utica, 1st pres. ch. m. c. 35 31 Vernon, Mt. Vernon pres. so. 40 00-163 44
New Haven co. West Conso. F. T. Jarman, Agt. West Haven, Cong. ch. and so (m. c. 51,95.) 170 00	St. Lawrence co. Aux. So. C. T. Hulburd, Tr. Brasher Falls, Pres. ch. coll. 45,05; m. c. S. C. T. Hulburd, 50; 103 05
Woodbridge, La. miss. asso. 45 00-215 00	Ellsworth, Mr. and Mrs. Mon- tague, 2 00 Helena, Ch. and so. bal. 2 20
New London and vic. and Norwich and vic. C. Butler and Lewis A. Hyde, Trs. Exeter, Cong. ch. and so. 44 05 Fitchville, (thorah), do. 21 00	Gouverneur, Pres. ch. coll. 35,50; m. c. 28,50; E. Dodge, 10; John and George Rodgers, 6; 80 10
Jewett City, do. wh. with prev. dona. cons. SHUBAL MEECH an H. M. 73 00	Hopkinton, Cong. ch. and so. 27 50 Lisbon, do. 45 30 Madrid, do. 4 00
Lebanon, 1st cong. ch. and so. la. asso. 41,80; gent. asso. 36,40; 78 20	North Potsdam, do. 29 80 Parishville, do. 27 75
Mystic Bridge, Cong. ch. m. c. 10 57	Stockholm, do. (m. c. 3,50.) 31 68
Norwich, 1st, ch. m. c. 21,15; 2d ch. m. c. 25,70; coll. (of wh. fr. J. E. Slater, 250, wh. cons. WIL- LIAM A. SLATER and CHARLES L. HUBBARD H. M.; William Williams and wife, 150, wh. cons. Mrs. SUSAN C. DANA an H. M.; DAVID SMITH, 100, wh. cons. C. CLARK an H. M.; E. Learned and wife, 100, wh. cons. FANNIE D. YOUNG an H. M.) 883; Broadway ch. m. c. 12,25; 922 10 1,148 92	Waddington, Pres. ch. 19 00
Tolland co. Aux. So. E. B. Preston, Tr. Coventry, Harry Kingsbury, Ellington, Cong. ch. and so. 50 00 North Coventry, Rev. Dr. Calhoun, 7 60 Rockville, 2d cong. ch. and so. 28 53 Somers, Cong. ch. and so. 51 50 Tolland, do. 45 05 Union, do. 20 00	Albany, A friend, 60 00
Wellington, Rev. O. Bently, 30 00-325 73	Albion, Pres. ch. miss. asso. wh. with prev. dona. cons. T. A. CLARK and C. FARWELL H. M. 80 06
Windham co. Aux. So. Rev. S. G. Willard, Tr. East Putnam, Cong. ch. and so. 35 00 Hampton, do. 7 35	Amity, Pres. ch. 35 50 Apalachin, do. 14 00
Mansfield Centre, do. gent. 77; la. 60; m. c. 30; 167 00	Arkport, do. miss. so. 10; Jarvis P. Case, 2; 19 00
Plainfield, Cong. ch. and so. 45 00	Bronxville, Ref. Dutch ch. 42 43
Williamsville, do. la. benev. so. 6,03; m. c. 8,44; 14 47-268 83	Canandaigua, 1st cong. ch. and so. Ont. fem. sem. 27; Mrs. J. Greig, 20; Mrs. J. Johns, 17; Mrs. C. Coleman, 15; Mrs. O. Granger, 10; B. Chapin, 12; E. Chapin, 10; Mrs. A. E. Pierce, 10; Mrs. A. B. Field, 8; Mrs. W. S. Hubbell, 7; Miss Upham, 6; Miss Munger, 5; Mrs. T. M. Howell, 6; Mrs. Holmes, 5; Mrs. Bulkley, 5; Mrs. Jewett, 5; Mrs. Clark, 5; Mrs. Sackett, 5; Mrs. Davis, 5; other ladies, 108,45; Rev. O. E. Daggett, 30; F. & G. Granger, 75; H. W. Taylor, 50; Can. acad. 28; N. Grimes, 12; W. Antis, 11,50; W. S. Hubbell, 11; J. Patton, 10; M. H. Clark, 5; others, 74,63; coll. in s. s. 60; m. c. (beside 200, ask. in Oct. Herald,) 74,17; 490 15
A Baptist friend, by hand of Rev. Dr. Turnbull, Hartford, 100 00	Cazenovia, Geo. S. Boardman, D. D. 49 50 Champlain, 1st pres. ch. 150 50 Cooperstown, Fem. miss. so. 27 70 Corfu, Pres. ch. 20 00
Legacies.—Brooklyn, Philenia Davi- son, by Eunice Davison, Ex'r, 15 00	East Bloomfield, Cong. ch. 60 00 Ellington, Mrs. Martha Fuller, 5 00 Fenner, Mrs. F. Dams, 1 00 Franklin, 1st cong. ch. 15 51 Galway, Young la. miss. so. 11 56 Hamilton, Rev. F. Field, 1 00 Hornellsville, Pres. ch. 35 00
East Haddam, Rhoda C. Com- stock, by Ansel Hungerford, Ex'r, 47 50	
West Hartford, Mrs. A. P. Talcott, by Joseph Cone, Trust. 82 89-143 39	
7,347 42	
NEW YORK.	
Geneva and vic. W. H. Smith, Agent. Gorham, 1st pres. ch. 17 45	
Greene co. Aux. So. J. Doane, Agent. Catskill, Pres. ch. (m. c. 109,30.) 191 74	
Durham, 1st pres. ch. m. c. 22 70-314 44	
Mourne co. and vic. E. Ely and Wm. Ailing, Agents. 47 50	
Clarkson, Cong. ch. 6 46	
Fairport, do. 30 00	
Richester, Louis Chapin, 503; Plymouth ch. 114; Brook ch. bal.	

Islip, Maria Brewster,	4 00
Kinderhook, A lady,	5 00
Le Roy, Pres. ch.	110 44
Manlius, Trinity pres. ch.	32 50
Moravia, Cong. ch. m. c.	8 00
Mount Morris, E. A. C. Stebbins,	3 00
New York, A friend for Syria,	25 00
Nunda, Pres. ch.	17 61
Oxford, lat. cong. ch. and so. wh.	
cons. Rev. O. FITCH an H. M.	
64,16; Mrs. Lucy Wilcox, 100,	
wh. cons. Mrs. AUGUSTA A. WILL-	
cox an H. M.	163 16
Perry Centre, A friend,	6 00
Pittsford, Pres. ch.	18 03
Pheps, Tabitha Sheffield,	10 00
Sidney Plains, Pres. ch.	14 20
South Wales, Gideon Barker,	10 00
Stoue Church, Cong. ch.	8 00
Strykersville, Milo Warner and wife,	10 00
Union, lat. pres. ch.	20 00
Wheeler, O. F. Marshall,	3 00
Woicott, Pres. ch.	19 85-1,838 68

Legacies. —Albany, Nathan'l Wright,	
by A. McClure,	1,500 00
Anthony Gould, by Wm. Gould,	1,500 00
Kiantone, Benjamin Jones, by A.	
Hazeltine and J. C. Jones, Ex'rs,	189 05
Springfield, Benjamin Rathbun, int. 72	73-3,261 78
	9,474 23

NEW JERSEY.

Elizabethtown, Mrs. Henry Noble,	5 00
Holoken, lat. pres. ch.	25 00
Newark, 2d do.	174 15
Orange, Valley ch. 10; John C.	
Baldwin, 300;	310 00
Parsippany, lat. pres. ch.	14 25
Springfield, Rev. O. L. Kirtland,	19 00-538 40

PENNSYLVANIA.

By Samuel Work, Agent.	
Delaware Water Gap, Mountain ch.	2 43
East Whiteland, Ch.	16 00
Neshaminy, J. Lovell,	6 00
Philadelphia, Green Hill ch. 206;	
Contee st. ch. 43.55;	249 55-373 98
Columbia, Welsh cong. ch.	10 00
Dauphin, Pres. ch.	19 15
Great Bend Village, Pres. ch. m. c.	20 00
Lock Haven, G. B. Perkins,	4 30
Montrose, Pres. ch. m. c. 10; La-	
cent so. 30;	30 00
North East, Pres. ch. m. c.	15 00
Philadelphia, An honorary member,	
20; "Nellie," 2.00;	22 50
Pittsburg, D. O. Jones,	4 00
Providence, Welsh cong. ch.	46 00
Ulysses, lat. pres. ch.	4 15-175 10

Legacies. —Honesdale, Mrs. E. M. Speer,	
by C. P. Waller, Ex'r,	10 00
	459 08

DELAWARE.

Wilmington, Hanover st. ch.	102 13
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OHIO.

By William Scott.	
Cincinnati, 2d pres. ch. m. c. 18;	
2d do. m. c. 9.60;	27 60
Columbus, 2d pres. ch. (m. c.	
19.45;)	205 15
Huron, Pres. ch.	71 00
Jersey, Pres. ch. 25; C. M. P. 20;	45 00
Johnstown, Pres. ch. (m. c. 14.40;)	18 00
Kirkersville, Pres. ch.	9 00
Pataskala, do.	22 03
Trenton, do.	15 00
Walcut Hills, Mrs. J. Bates,	5 00
Williamsburg, Otis Dudley,	5 00-428 85

Cleveland, Ger. Ref. chs. by Rev. J.	
H. Rutenich, 300; La. for. mis-	
so. 65; Euclid st. pres. ch. m. c.	
22.90; 1st pres. ch. m. c. 38.10;	495 00
Cincinnati, Welsh cong. ch.	80 40
Edinburg, Ch. bal.	9 00
Ellsworth, Pres. and cong. ch. and	
so. wh. cons. GEORGE H. SPAULD-	
ING an H. M.	118 50
Fearing, Thomas F. Stanley,	10 00
Mesopotamia, Mrs. C. Galpin, 10;	
A. Lyons, 2; ch. m. c. 6.87;	18 87
Mineral Ridge, Welsh cong. ch.	21 30
Springfield, 1st cong. ch. m. c. wh.	
with prev. dona. cons. G. W.	
HASTINGS an H. M.	12 44-589 51

1,113 36

Legacies. —Cleveland, Elisha Taylor,	
by Elizabeth E. Taylor, Ex'r,	308 05
Mad River, Frances J. Goodgrass,	
by M. Dougherty, Ex'r,	183 96
Painesville, E. Merrill, by Wil-	
liam Merrill,	200 00-1,092 61

2,205 37

INDIANA.

By William Scott.	
Bedford, L. K. B.	10 00
Crawfordsville, Centre pres. ch.	
Mrs. Foote,	5 00
Indianapolis, 2d pres. ch. m. c.	16 65
Terre Haute, Baldwin pres. ch.	
m. c.	15 40

Less exch. 45-46 00

ILLINOIS.

Albion, Mrs. M. Phillips,	9 00
Augusta, Pres. ch.	30 00
Carlinville, E. C. Braley,	1 00
Chesterfield, Cong. ch.	3 00
Chicago, A friend, of the New Eng.	
ch. 100; 2d pres. ch. bal. 75.53;	175 53
Collinsville, lat. pres. ch.	41 00
Du Quoin, Ch. and so.	10 00
Galesburg, 1st cong. ch. and so.	195 05
Lacon, 1st pres. ch.	70 60
Ottawa, Plymouth cong. ch.	13 35
Rockford, 2d cong. ch. bal.	131 63
Rock Run, H. Knepping,	3 40
Tulono, William Keeble,	10 00
Woodburn, Cong. ch. and so.	80 0-773 56

MICHIGAN.

Birmingham, Pres. ch.	22 25
Blissfield, do.	25 00
Brooklyn, do.	13 00
East Saginaw, Rev. W. C. Smith,	
10; cong. ch. and so. wh. with	
prev. dona. cons. Rev. W. C. SMITH	
an H. M. 32;	43 00
Hastings, Pres. ch.	8 00
Holley, A. F. Waldo,	5 00
Ionia, 1st pres. ch.	12 90
Kalamazoo, Solomon Hunt, 10; P.	
L. H. 3;	13 40
Monroe, Pres. ch.	50 00
Owosso, Mrs. Mattoon,	20 00
Palmyra, Pres. ch.	13 70
Romco, A Baptist friend,	3 00
Three Rivers, Pres. ch.	50 00
Wing Lake, do.	9 25-246 00

WISCONSIN.

Allen's Grove, Cong. ch. and so.	22 00
Beloit, John O. Newsom,	10 00
Green Bay, Pres. ch. wh. cons. Rev.	
WILLIAM H. BURNBANK an H. M.	50 07
Hartford, Cong. ch. and so.	24 00
Loell, Pres. ch. m. c.	19 00
Milwaukee, Hanover st. cong. ch.	7 75
Mineral Point, Thomas J. Campbell,	477 00
River Falls, Cong. ch.	9 60
Stoughton, do.	5 00-515 08

IOWA.

Croton, "Last donation of a little son," by Mrs. M. Coltrn,	2 00
Grand View, Germ. Cong. ch.	7 50
Inland, Rev. S. N. Groat,	4 00
Mitchell, Cong. ch. and so.	10 50
Muscatine, W. F. Johnson,	20 00
Toledo, Cong. ch.	6 00—50 00

MINNESOTA.

Princeton, Cong. ch. and so.	20 00
Shakopee, Germ. ev. cong. ch.	10 30
St. Paul, House of Hope pres. m. c.	12 80—43 70

CALIFORNIA.

San Francisco, Rev. J. Rowell,	50 00
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KANSAS.

Albany, Cong. ch. m. c.	4 15
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ARKANSAS.

Fort Smith, A. H. Nash,	5 00
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TENNESSEE.

Memphis, A German soldier, N. J. cavalry,	20 00
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NEBRASKA TERRITORY.

Nebraska City, L. N. B.	4 00
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FOREIGN LANDS AND MISSIONARY STATIONS.

Cattaraugus, Seneca mission, New York, m. c.	4 67
Eston, Canada, Thomas S. Morey,	10 40
Fergus, do. A. D. F.	1 40
Hilo, Sandwich Islands, C. H. Wetmore, 50; T. Spencer, 25; D. B. Lyman, 15; T. H. Cauty, 20; O. B. Spencer, 5; Barnes, 5; Jane S. Chipman, 5; J. D. Mills, 5; Asa Clark, 10; C. Baker, 2; L. Hapal, 10; G. Akao, 5; Aike, 5; Hoon Oony, 10; M. Raplee, 5; S. J. Lyman, 5; E. E. Lyman, 5; C. H. Austin, 3; A. B. Clark, 5; W. H. Rogers, 1; A. C. Ashley, 5; E. Ford, 250; W. H. Reed, 15; Katie S. Spencer, 5; Nellie T. Spencer, 5; Freddie Spencer, 5; Charlie and F. M. and Lucy and C. W. Wetmore, each 50c.; M. E. Fish, 5; Assegut and Reinhardt, 20; Torhan, 3; W. Warner, 1; E. L. Austin, 15; R. A. Lyman, 5; Mrs. K. H. Hitchcock, 5; D. H. Hitchcock, 10; T. Coan, 50; exchange, 410,80;	763 30
Montreal, Canada, Zion church, J. Retchee, 5; William McDougal, 25; Mrs. William Lyman, 10; R. Mills, 5; C. Alexander, 10; Mrs. L. Jones, 5; L. W. Hawes, 10; W. H. Clare, 5; N. S. Whiting, 20; C. F. Smithers, 10; Mrs. Henry Lyman, 100; Mrs. J. E. Mills, 100; Dr. Whites, 10; S. J. Lyman, 10; W. Rotman, 10; Mrs. Lay, 5; T. Lyman, 10; others, 28,85; m. c. 17; (prev. ack. 326;) bal. 37,56; premium, 43,91;	81 77
Paris, Canada, cong. ch. (of wh. fr. N. Hamilton, 20; pastor's fam. miss. box, 1,00; m. c. 14,41; prem. 47,06;)	105 13
Peking, China, Mrs. Bldgman and "a friend," for opening the chapel in Peking, St. Catharines, Canada, 1st pres. ch. (of wh. fr. Rev. R. Norton, 50, wh. cons. Rev. R. Cooney an H. M.) wh. with other dona. cons. DANIEL F. HAYNES an H. M.;	56 37
	128 50
	1,149 14

MISSION SCHOOL ENTERPRISE.

MAINE.—Calais, s. s. 41,18; Eliot, s. s. 12; Gray, s. s. 10; Milltown, St. Stephen, N. B., s. s. for India, 50,80;	122 98
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NEW HAMPSHIRE.—Francetown, s. s. 19,20; Godstown, s. s. 10; Newport, s. s. 18,57; "Frankie's pennies," 1;	48 77
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VERMONT.—Brattleboro', s. s. 10; Nellie Crawford, 50; Colchester, s. s. 26,30; White River Village, s. s. 12,10;	48 80
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MASSACHUSETTS.—Fitchburg, C. C. s. s. for Madura, 80; Greenfield, 3d ch. inf. class, 5; Kingston and Plympton, s. s. joint cont. for Oromiah, 12; Littleton, s. s. 10; Lenox, s. s. for Madura, 7; Salem, Tabernacle, s. s. for Erracoon, 25; South Egremont, s. s. 6; Ware, 1st ch. s. s. for Klookar, 45; West Roxbury, s. s. 8,75;	198 75
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CONNECTICUT.—Birmingham, s. s. 5; Darien, s. s. 4; Farmington, s. s. 13,71; Greenville, s. s. 16,30; Hartford, Asylum Hill, s. s. 5,72; Portland, s. s. 1,87; Preston, J. B. Zabriskie, 2; D. A. Zabriskie, 75c; Willimantic, s. s. 35,61;	105 88
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RHODE ISLAND.—Newport, s. s.	30 30
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NEW YORK.—Brasher Falls, pres. ch., s. s. 14,05; Champlain, 1st pres. s. s. 190,84; Franklin, s. s., 5,95; Greenport, Bushnell miss. co. s. s. wh. with prev. dona. cons. ELIZABETH W. PENNY an H. M. 50; Greenville, pres. s. s. 5; Hornellsville, pres. s. s. for Turkey, 10; Lawrenceville, s. s. 6; New York city, Alice Cleveland, 1; Schoharie, s. s. 2,25; Sidney Plains, children, 11,20;	292 29
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NEW JERSEY.—Belvidere, 2d pres. ch. s. s. for Eski Zagra, 20; Madison pres. s. s. 51,50; Mendham, pres. s. s. 15;	86 50
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PENNSYLVANIA.—Delaware Water Gap, Mt. ch. s. s. 2,57; West Philadelphia, Walnut st. inf. s. s. 10,50;	13 67
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OHIO.—Athens, pres. s. s. for Turkey, 21; Cincinnati, 3d pres. s. s. wh. cons. MARY S. CHAMBERLAIN an H. M. 100; College Hill, s. s. 35; Cleveland, 1st pres. s. s. for Syria, 85; Westminster ch. inf. class for Mrs. Lord's sch., Madura, 32; Farmington, pres. s. s. 5,53; Fearing, Thomas F. Stanley for Tientsin, 5; Maumee City, 1st pres. s. s. 30; Springfield, 1st cong. s. s. for India, 25,25;	319 78
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INDIANA.—Bloomington, B. M. Wylie, for Bombay, 20; Logansport, pres. s. s. 3; Evansville, s. s. for Bombay, 17; Rising Sun, pres. s. s. 18,60;	58 60
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ILLINOIS.—Chandlerville, s. s. for India, 20; Chicago, 1st cong. s. s. 33,21; Galesburg, 1st ch. s. s. 30; Knoxville, 1st pres. s. s. for teacher at Malatia, 50; Lake Forest, pres. s. s. for support of catechist Keroba. near Ahmednagar, 25; Roseville, cong. s. s. 3,40;	161 61
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MICHIGAN.—Battle Creek, little ones, 25c; Birmingham, pres. s. s. for Turkey and Caylon, 28,50; East Saginaw, Kate R. Bliss, 50c; Grand Rapids, little girl, 5c; Holley, Kate Waldo, 10c; Marshall, little boy, 5c; Tekonsha, pres. s. s. 7;	36 45
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IOWA.—Kossuth, 1st pres. s. s. 6,60; inf. s. s. 6,58;	13 18
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MINNESOTA.—Shakopee, Germ. ev. sun-day scholars,	1 00
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KANSAS.—Albany, s. s.	2 35
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MISSOURI.—South Hannibal, s. s. for India,	25 00
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CANADA.—Paris, Miss Ebbe's s. s. class,	2 00
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	1,504 19
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Donations received in January,	33,574 22
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Legacies,	5,470 18
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	\$39,044 40
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TOTAL from September 1st,	
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1864, to January 31st, 1865,	\$147,469 19
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